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THE
MAHĀJANAKA JĀTAKA

BEING
THE STORY OF ONE OF THE ANTERIOR BIRTHS
OF GOTAMA BUDDHA.

Translated into English, with Notes

BY

TAW SEIN KO.

GOVERNMENT TRANSLATOR, BURMA.

Rangoon:

PUBLISHED BY THE HANTHAWADDY PRESS.

1889.

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INTRODUCTORY NOTE.

BUDDHISM, like every other religious system, possesses two aspects : an esoteric for the initiated and an exoteric for the vulgar mass. As representing the latter aspect, we believe, the collection commonly known as the Jātakas is the best exposition of the principal Buddhistic tenets in a way intelligible to all. These stories inculcating, as they do, great moral truths, which will compare favourably with those of any other religion, were, it is alleged by orthodox Buddhists, the vehicles of instruction employed by Gotama himself in his missionary labours. Whenever there was a dispute among rival sectarians, whenever a brother was refractory or dull, whenever lay disciples fell away from the newly established faith—on such occasions, we can imagine that we see looming through the mist of twenty-four centuries, the tall, gaunt, noble, commanding form

of the Indian sage, with courage, resolution, and philanthropy clearly stamped on his brow, moving about instructing here, gently rebuking there, and trying his best to impress on his hearers that, after all, the reign of Love was the best reign to live under, and always in true Oriental fashion clothing the thoughts he had to impart, in racy Jâtakas. These birth-stories have been collected under the name of the “Jâtakathavannanâ,” of which Dr. Fausböll has edited three volumes in the Roman character. Computing roughly, the stories, we are told, number 550, of which the following form the so-called great Jâtakas (ဘေဏ္ဍိက: ဆယ်စောင်) —

1. Temi.
2. Janaka.
3. Suvannasâma.
4. Nemi.
5. Mahosadha.
6. Bhûridatta.
7. Candakumara.
8. Nârada.
9. Vidûra.
10. Vessantara.

A translation of all the Jâtakas exists in Burmese ; and that of the ten principal ones was undertaken and finished by U AWBATHA, the

Sadawgyi of Minbu, who flourished during the reign of BODAWPAYA. The Burmese translation of the Mahâjanaka Jâtaka we have undertaken to translate into English bears the date 1785. A precis of the same is given by Bishop Bigandet in his well-known "Life or Legend of Gaudama" (pp. 167-176.)

MAHĀJANAKA JĀTAKA.

CHAPTER I.

IN times past a king Mahâjanaka¹ by name ruled in the city of Mithilâ², the capital of Videha³. He had two sons Prince Arittha Janaka, and Prince Pola Janaka. On Arittha Janaka the elder of these two, was conferred the sub-kingship⁴, while the younger prince Pola Janaka was appointed the generalissimo of the royal army. After Mahâ Janaka had reigned for a long time, and when the term of power and glory allotted to him by his *Karma*⁵ had expired, he passed away to another form of existence. The sub-king Prince Arittha on the death of his father performed the rites of cremation⁶ over his body. This done, he had the city cleaned and decorated and afterwards took possession of the throne and umbrella⁷, which were his due inheritance⁸ from his father. When Arittha had thus become king he appointed his brother Pola sub-king.

Now, there was a confidential Minister in the service of the sub-king. His wishes not being fulfilled in a certain matter, he bore a grudge against his master and plotted his fall. This Minister in pursuance of his plot, entered the palace and poured this fabricated tale⁹ against his lord into the ear of the king :—

“Lord, your brother, the sub-king is plotting against your life and throne. Be you, therefore, always on your guard. As the sub-king is one on whom I depend, I should certainly wish to see his prosperity ; but I must take into consideration the duty I owe you as king, the kindnesses I have received at your hands, and the oath of allegiance¹⁰ I have taken. These considerations prompt me with the feeling that on my detecting a true enemy to you, I should not conceal the plot, and turn one of his partisans, but should at once report the matter to you.” When king *Arittha* received the above report he did not pass any remark thereon, but simply said to himself: “My brother is not one who would design evil against me.”

The Minister kept his peace when opportunity was unfavourable, but when favourable he repeated his tale a second time. The king as before simply bore it in mind. By such means, when-

ever there was a favourable opportunity the Minister would repeat the same thing over and over again, whereupon there arose in the king's mind doubts as to his brother's loyalty to him. "The same report," said he within himself, "has been brought me by the same Minister not only once but many times. For all I know, the Minister's words may be true." And believing now what he doubted before, his brotherly love was set aside and he thought thus: "This Prince Pola Janaka has done nothing whatever for my benefit. Nevertheless, I was actuated by a brotherly love, and raised him to a high dignity. Surely he does not appreciate such kindness; and why should he act in this way?" And incensed against him he allowed his anger to get the upper hand of his reason.* Therefore, without making any inquiry into the matter, and allowing his judgment to be obscured by passion, he, acting on only one version of the story, issued a royal order to the mayors of the city that the sub-king Pola Janaka should forthwith be arrested, degraded in rank, put in irons and incarcerated in one of the prisons¹¹ under a strong guard. And the mayors in obedience to the order, arrested the prince, put him in irons

* Literally 'anger knows no cause' or 'anger is devoid of discrimination.'

and confined him under a strong guard in a prison not far from the palace.

When the sub-king was thus put in prison he said to himself :—

“ After the death¹² of my father my elder brother ascended the throne and appointed me his sub-king. Since then I have not in my mind borne any enmity against him not even to the extent of the semi-filament of a hair. Notwithstanding this I have now been placed in confinement. And in this predicament I have nothing to look to other than a *saccakiriya*¹³.” And so saying he solemnly declared :

“ If I be the real enemy of my elder brother may the prison-door, fetters, and irons remain as they are ; but if I be not so, may the prison-door be opened at this very instant, and may also the fetters and irons be broken.” Thereupon the fetters and irons which could not have been possibly cut in an instant with a sharp two-edged sword were, through the preternatural efficacy of the *saccakiriya*, instantaneously broken to pieces. And the prison-door also flew open.

Then, after his liberation, no one including the guards dared to recapture Prince Pola Janaka because he looked like a noble *must* elephant¹⁴ which had regained its liberty, because he was

endowed with signs¹⁵ prognosticating his future greatness, and because he was upright and just. He duly went out of the city and took up his residence in a certain small border village¹⁶. When the inhabitants of the border villages¹⁷ found out that he was the sub-king they came and attended¹⁸ on him. And it happened that king Ariztha Janaka was unable to recapture him.

Prince Pola Janaka gradually took possession of the border villages and, having made them the nucleus¹⁹ of his power, bethought himself: "Formerly I was not an enemy to my brother, but now I am forced²⁰ to be one." So thinking he marched at the head of a large army towards Mithila and stockaded himself not far from that city.

When it was noised abroad that the sub-king had encamped near the city, the ministers²¹ and warriors who had formerly served under him, as also other ministers and warriors who held the Prince in esteem, brought their horses, elephants, and arms from the city and took service²² on his side. And some of the citizens also, who were dependent on these ministers and warriors, followed their example. And when the Prince had collected a large number of armed men²³, he still remaining in the stockade, sent to his elder

brother, king Arittha Janaka, a letter to the following effect :

“ Elder brother, king Arittha, when I was enjoying the dignity of sub-king under you, I never regarded you as my enemy in thought, word, or deed²⁴. But now, as you have against my will forced me to turn an enemy, I have been obliged to become your enemy. Will you therefore, deliver up your throne and umbrella or meet me in battle ? Do deign to give a definite and intelligible answer. Your delay will only cause trouble and suspense to your subjects.” This letter was sent by the hand of some brave men.

On receiving the above letter, king Arittha Janaka muttered to himself : “ Should such a king as I am be addressed in such language ?” His royal anger arose within him and he continued : “ Is Pola Janaka worthy of my throne ? Even now, will I issue forth with a large army and bring in his head.” This was his verbal reply.

Now, at that time the future Buddha had been incarnated²⁵ in the womb of Arittha Janaka's Chief Queen, who was far advanced in pregnancy. Having sent back the above answer king Arittha Janaka sent for her and said :

"My dear,³⁶ it is hard to foretell the result of a contention in battle. And as I am now going to fight, do you pay great heed to the turn of circumstances and take great care of the child still unborn." This admonition given, he directed his attention to the making of military preparations. And when these preparations were completed he marched forth at the head of a large army composed of arms-bearers, cavaliers and bowmen, generals and captains, elephants, horses, chariots, &c. In the meantime Pola Janaka had also been making preparations and throwing up strong defences. During the struggle between these brothers king Ariztha Janaka was killed by Pola Janaka's men. On his brother's death Pola Janaka assumed the command of the royal army. At the news of the king's death the whole city of Mithilâ was in a commotion.³⁷

When king Ariztha Janaka's Chief Queen heard the news, she took advantage of the prevailing turmoil and hastened to the royal treasury. There, she took out a quantity of pure gold, some valuable rubies, and other precious gems. These she placed in a strong piece of cloth³⁸ and formed a bundle by repeatedly folding up the valuables in it. She then placed the bundle in an old basket³⁹ over which she

spread a piece of old cloth, over which again she scattered some tolerably small grains of rice sufficient to cover it. Casting off her regal robes, she wore in their stead dirty and faded clothes, and had her hair in a dishevelled state. Thus disguised as an ordinary woman she, placing the basket on her head, left the city by the Northern gate which was the farthest from the scene of battle. Being in disguise none of the citizens could recognize the Chief Queen. And Pola Janaka having performed all things required of him took possession of Mithila and ruled over it.

Meanwhile Arittha's Chief Queen issued from the Northern gate. She did not know whither to go because she had not travelled anywhere, and there being no signposts she dared not go far from the city ; so she entered a *zayat*⁸⁰ to rest. She had only heard that 60 *yojanas*⁸¹ beyond Mithilâ lay Kâlacampânagara⁸² ; and now bearing this in mind, whenever she met travellers bound for that city she enquired of them about it.

While the Queen was in this predicament, through the great supernatural power and glory of the embryo Buddha who was incarnated in her womb, the *Pandukambalasilâsana*⁸³—the celestial throne, placed under the shade of the Coral

Tree³⁴ in *Tāvātimsa*³⁵, which throne was 60 *yojanas* in length, 50 in breadth, 15 in depth, and which was in colour like the red horse-shoe flower, and was so soft and yielding that whenever *Sakka*³⁶ sat on it he sank down to his waist—became as tightly drawn as a drum, foreboding thereby some sad and sorrowful event to the *nat*³⁷ king. The *Thagyamin*³⁸ reflected: “Does this foreshadow my downfall from this heavenly bliss, or, what does it mean at all?” And he found out the cause: it being no other than the great supernatural power and glory of the embryo Buddha in the womb of *Arittha*’s Queen, who being now deprived of her queenly condition was wandering about in a sorrowful plight not knowing whither to go. The celestial king thought within himself: “One who is predestined to become a king should never be suffered to be destroyed, because if he be saved, much good would accrue to his subjects. It is, therefore, proper that I should go and ward off all danger from the person of such an excellent child.” Agreeable with this intention he created a chariot and placed a lounge in it. He then transformed himself into an old man³⁹, and drove the chariot towards the *zayat* where the Queen was resting. On reaching it he stopped the chariot and asked with an

unconcerned air whether there was any traveller who would like to go to Kâlacampânagara. "Grandfather⁴⁰," said the Queen, on hearing the above question asked, "I, for one, should like to go there." "Dear daughter⁴¹," rejoined the old *Thagya*, "If that be the case, just step into the chariot; and let us start this very moment."

"But grandfather, I am far advanced in pregnancy; so, I dare not ride in a chariot. Please only permit me to put this my basket on it and I shall follow it on foot."

"Dear daughter, what do you mean? Do you think I am like other people? In the art of chariot-driving there is none to equal me. Fear not, but step up boldly."

Encouraged by the words of the *Thagya*min the Queen came towards the chariot in order to step into it. Then through his supernatural power that spot of ground from which she was to step into the chariot rose up behind it of its own accord like an inflated leathern bag. The Queen with a step natural to her, stepped into the chariot and remained reclining on a bed spread on the lounge. She fancied that the old man must be a celestial being; and while revolving this subject in her mind she fell fast asleep.

The *Thagya* driving the chariot with the Queen in it reached in a moment, a river which was 30 *yojanas* distant from Mithilā. Here he stopped the chariot and waked the Queen. "Dear daughter," said he, "do you bathe in this river ; and after your bath put on the dress which you will find at the head of your bed ; and when you have done this, do you eat the food in a bundle which you will find in the chariot."

The Queen did as she was told : she got up from her bed, dressed herself, and took some food ; and while just lying down on the bed she fell fast asleep again. Gently the old *Thagya* drove on, and at dusk reached near the Southern gate of Kalacampanagara, when he again waked the Queen. The Queen woke ; and looking around she saw before her a city, with its watch-towers, rest-houses, missile-platforms, barricades, gates, and archways. And she asked :

"Grandfather, what city is the one yonder?"

"Dear daughter," replied the old *Thagya*, "is not that the city called Kalacampanagara?"

"What, grandfather, what do you mean? I have heard before that Kalacampanagara was 60 *yojanas* distant from our city. Is it then possible that we should have reached it in a single day?"

"Dear daughter, it is true as you have heard that the distance is 60 *yojanas*. But you must remember that your grandfather is thoroughly acquainted with the ins and outs of this place. Hence, it is no wonder that I should have brought you here by a direct *route* in one single day." The *Thagya* then added: "Dear daughter, you have now arrived at your destination, while a long journey still lies before me; and I must go while you alight here and enter the city." So, there, he left the Queen while he, going just so far as to get out of her sight, went back to the *Tāvātimsa* heaven; and the Queen rested in a *sayat* not far from the Southern gate of the Kālacampānagara city.

Now in that city lived the Brāhman Udicca the Disāpāmokkha⁴² teacher and the leader of the Brahmins who, being versed in such learning as that of the *vedas*⁴³, was the acknowledged preceptor of all quarters of the world. It happened that on the evening of that day this preceptor surrounded by his 500 pupils issued forth from the Southern gate to have a bath, and even from a distance, he saw on the *sayat* the Queen who was still in her bloom of youth and beauty. Then through the supernatural power of the embryo Buddha in her womb, there was instantly inspir-

ed in the breast of the Brahman teacher a pure, brotherly *Brahmacariya*⁴⁴ love, as if he had at last found his own long-lost sister. Sending his pupils away to a respectable distance he entered the *sayat* alone. Accosting the Queen as "My little sister," he asked her whence she had come. "Elder brother," replied the Queen, "I am no other than the Chief Queen of Arittha Janaka, the ruler of Mithilâ."

"My dear, queen as you are, wherefore have you come to such a distant place alone?"

"Elder brother, the reason is obvious. The sub-king Pola Janaka on account of a certain cause rose against my lord and husband and caused his death. Being thus left without a protector I fled from the city to preserve the life of my unborn child. On my way hither I met an old man driving in a chariot. It was with his kind aid that I have now reached this city."

"My dear," continued the Pâmokkha Teacher "is there in this city any of your kith and kin?"

"Elder brother, no; I have neither friends acquaintances, nor relatives here."

"My dear, if this be the case, be not solicitous about yourself in this city. I am the Brahmanama-hâsâla⁴⁵; and being skilled in all the arts and sciences⁴⁶, sons of kings⁴⁷, Brahmans, merchants,

and artisans flock to me from all quarters for instruction. In short, I am that wealthy and ditinguished Brahman, known as the Teacher Disâpâmokkha. Be not anxious that you will endure privation and want in the matter of food, clothing, and comfort. I will cherish you as my own sister. And do you in your turn regard me as your elder brother ; and do you now embrace my feet crying that you have at last found your long-lost brother safe and sound."

And the Queen in response to this instruction embraced the Brahman's feet and wept bitterly. And the Brahman also wept crying out, "I have at last found my sister safe and sound."

When they heard these two bewailing, the Brahman's pupils came to the *sayat* and enquired.

"Teacher, what is the cause of your crying?"

The Pâmokkha Brahman replied : "Because I have at last found my long-lost sister safe and sound."

"Teacher, it is indeed joyful to meet relatives from whom one has been separated for a long time. If there is anything to be done we shall do it. Do not let your mind be troubled."

Then the Brahman said :

"My young sirs, go fetch a covered chariot from my house for my sister to ride in."

When the chariot was brought he helped the Queen to take a seat in and turning to his pupils he said :—" Tell the Brahmani the circumstances of my sister, and against my return, let her perform every act of kindness and hospitality towards her guest." And the queen was driven to the home of the Brahman.

On the arrival of the Queen and on receiving the instructions of the Pâmokkha Teacher the Brahmani welcomed the Queen and expressed great joy in seeing her sister-in-law. She offered her scented water to bathe in, and comfortable places to sleep or sit on.

Having finished his bath the Pâmokkha Teacher returned home surrounded by his pupils. At meal-time saying, " I will eat with my sister," he sent for the queen and ate with her. With the brotherly love he bore towards the Queen he cherished her allowing her to remain in the house only.

Not long after her arrival at the Brahman's house, the Queen gave birth to the embryo Buddha, who, being golden-coloured, was consummately beautiful. On the naming day⁴⁸ of the boy, the Queen not liking any other name, called him " Mahâ Janaka," the name borne by his grandfather.

CHAPTER II.

ON E day, after Prince Mahâjanaka had arrived at the age of discretion, his young fellow-players having had a certain wish of theirs crossed by him, began to taunt¹ him as was natural with boys. But the young embryo Buddha was not one who would brook such insult. He was the lineal descendant of an uninterrupted line of kings and he surpassed his plebeian playmates in bodily strength. The resentment therefore begotten of his high birth and great physical strength prompted him to give the juvenile delinquents a rough handling in the way of chastisement in order to instil such a wholesome fear into them as to render revenge on their part a thing to be unattempted. This produced the desired effect. The poor little plebs dared do nothing but cry. Whereupon their parents guided by the sound of their crying, repaired to the spot and enquired as to who had struck² them ;

and each boy now emboldened by the presence of his parents, answered : " This widow's son has struck me." " This widow's son³"—the words rang in the ears of the young prince. He inwardly revolved asking himself : " Do they confer this epithet on me out of mere revenge ? Am I actually the son of a widow ? " And he resolved to ask his mother about this matter. One day, he said to his mother : " Mother, who is my father ? " The Queen not wishing to give any pain to her son made false answer saying, " Dear son, this Pâmokkha Teacher is indeed your father ; " and the embryo Buddha believed her words. Soon an occasion arose on which the young prince was to use this answer as a rebutter ; for again, the boys stigmatized him as a " widow's son." Then the embryo Buddha retorted : " Why do you call me a ' widow's son ' ? Is not this wealthy Brahman my father ? " The taunting boys again urged : " Yes, Oh ! How true is what you say ? Why, your mother is a foreign castaway who has found an asylum in our town. Come, how are you related to this wealthy Brahman, who, you say, is your father ? "

On hearing these words the *Pralaung* said to himself : " These boys have spoken to me in

this fashion ; for all I know, what the boys say may be true after all, and my mother through sheer pride, characteristic of her sex, might have told me a falsehood. To such a one as I am, such a falsehood should not have been uttered."

Now, as the Queen had only one child in the person of Prince Mahâjanaka, she set no limit to the period of his suckling. And the young prince grew up nestled as it were, in the bosom of his mother. One day, he bit his mother's nipple and asked : "Mother, do you tell me truthfully who my father is. If you do not speak the truth your nipple shall be bitten off." The Queen told the truth because she dared not prevaricate. "Dear son," said she : "you are the son of Arittha Janaka, the ruler of Mithilâ." And she fully related to him what had happened to her till she came to Kâṭacampānagara. After this revelation it was remarkable how calm, patient, and forbearing the *Pralaung* was, whenever the other boys called him a "widow's son," and how to such taunts his invariable retort was : "say what you like if it be true."

Thus playing in boyish happiness he grew old enough to receive an education. The Teacher Pāmokkha took him under his charge and instructed him in the *Vedas*,⁴ *Dharmasāstras*⁵

theoretical and practical versification, Grammar⁶ *Nitis*,⁷ and other arts and sciences, which required the exercise of mind and body ; and by the time he reached his sixteenth year, he had finished all his studies. Having now passed beyond his sixteenth year, he was aware that he had now arrived at an age when one should independently shift for himself and see what his youth, and ability could effect. The point to which his abilities were to be made to converge was soon found. He would recover possession of Mithilâ, his father's dominion, by manly courage and energy. And working out his resolve he said to his mother : " Mother, have you any property in your possession ? Otherwise, I would go trading, and with the wealth derived therefrom I would recover possession of my father's kingdom." The Queen replied : " Dear son, though I left Mithila in great tribulation, I have not come away empty-handed. I have brought away some portable things, and gems of great value. Besides the gold and precious stones, whose value can be appraised, I have brought away three other gems, which were used to adorn your father's person, and whose value no lapidary can appraise viz.: one seed of pearl, one emerald, and one diamond. Now these three

gems came into royal possession not in your father's time, but in that of your ancestors. They have been handed down from generation to generation, and they form as it were, the quintessence ⁸ in the collection of our crown jewels. Any one of these three is worth more than any kingdom, nay, an empire. And now, my boy, you may have any one of them to recover possession of Mithila, your father's kingdom. But mind, by no means do you go about trading." "Then, mother," replied the *Pralaung*, "please, give me half of your property, and with that I will go to Suvannabhumi ⁹ whence I shall bring back great wealth and thus recover Mithila." And the Queen complied with the request of her son.

The *Pralaung* securely wrapped up these valuables in a bundle and proceeded to inquire for merchants who were bound for Suvannabhumi. He found them, and was invited to take ship along with them. Accepting their kind invitation he took his treasure bundle to the harbour and having put it on board, came back to his mother. Respectfully prostrating himself before her he said: "Mother, I have fallen into a company of merchants who are bound for Suvannabhumi, and with them it is my desire to go tra-

ding ; and will you, mother, give me your leave to do so ?”

“My dear son,” replied the Queen, “the ocean, you must remember, is fully beset with danger. As a rule, it is hard for sea-faring merchants to reach their destination easily. Do, forbear, and not go to sea. What, my son, is the use of great wealth ? With the invaluable treasure your mother has, you can come to possess not only Mithilâ but also many other kingdoms. Do therefore, take these treasures and carry out your wish.” And she vetoed his proposal to go to sea.

“But, mother, with the intention of going to sea I have put my treasure-bundle on board as also made arrangements. Do please let me go, and give me your free consent.” So saying, he further prostrated himself before his mother, and embarked himself on board along with 700 other passengers. And the good ship was soon sailing with her canvas spread towards Suvannabhumi.

A curious coincidence now occurred. On the very day the *Pralaung* set sail his uncle Polajanaka fell ill in Mithilâ.

Meanwhile the *Pralaung* sailed on. On the seventh day at sea when the 700th *yojana* had been passed, a mighty storm arose and

tossed the ship about like a mere plaything. The planking of the good ship gave way and water filled fast her hold, and soon without rolling about on her side she began to sink. Then the 700 passengers on board stricken with the fear of death from which they could not escape, cried bewailing their fate, while some of them invoked the aid of their guardian *nats*. During this turmoil, bearing in mind that an imminent danger could be warded off not by crying but by resource and manly courage, the *Pralaung* neither bewailed nor called upon the sea-gods, who, he was aware, could afford him no protection from the coming danger. But, when he had fully ascertained that the ship had sprung a leak and was sinking fast, he coolly proceeded to mix some fresh butter with sugar and partake his fill of the mixture. He then oiled two of his strong *pasos* of delicate texture so as to make them waterproof, and having girded them firmly on his person, he stood reclining on the main-mast. As the ship was sinking he climbed up to the top of the mast, while the 700 passengers, without exercising any manly energy, and paralysed with fear, were wailing and crying at the thought of death yawning below; and thus he witnessed them fall a prey to fishes, tortoises, and sharks

tinging the sea to the distance of one *Ussabha* ¹⁰ with their crimson blood. Standing on the top of the mast and conjecturing in what direction Mithilâ lay the Prince made a spring and through his great strength alighted at the distance of about one *Ussabha* thus escaping from falling a prey to fishes, tortoises, and sharks.

It happened that the Prince's uncle Polajanaka passed away to another existence on the very day that the young prince was shipwrecked.

His great natation now began. From the place where he fell he swam for seven days. His well-built form like a mass of gold on an emerald tripod was tossed about by the waves and while swimming his vigour was as sustained as if he had been assured that his destination would be reached in a single day. His courage was not daunted nor did his zeal abate in the exercise of noble energy actuated by a desire to reach his destination soon. During these seven days he abstained from eating at such time as he thought the sun had past the meridian and would not eat any eatable that might come floating by, but rinsed his mouth with sea-water and kept a fast.

At that time the four *Lokapâlas* had appointed the Fairy *Manimekhala* to keep watch and

ward so that she might save from drowning at sea those noble men who cherished their parents, loved their neighbours, exercised liberality and observed the precepts. During the six days of the *Pralaung's* swimming in the ocean, this Fairy oblivious of her duty had been enjoying herself in her celestial mansion. On the seventh however, she became aware of her remissness. Saying to herself: "For these seven days I have not looked down on the ocean ; and, for all I know, something may be happening," she looked down and saw the *Pralaung* struggling in the waves like a mass of gold. Then she thought within herself: "If this young Mahâjanaka, the son of the ruler of Mithilâ, is drowned, I shall be excluded from the assembly of the *nats*." Accordingly she dressed herself in a dress resplendent with all the colours of the rainbow, put on a beautiful emerald girdle and with a carriage graceful and becoming, she stood in the air close by the spot where the *Pralaung* was swimming. And wishing to enquire whether his swimming was due to infatuation, or a laudable desire of exerting energy addressed him with the *gâthâs* beginning with :—

Ko *yam* majjhe samuddasmim"——

The following is the explanation of the *gāthās* :—

“ Who is it here, in the middle of this wide ocean, that swims boldly and resolutely though there can be no reasonable expectation of his ever seeing the shore ? What extraordinary benefit would accrue from your swimming with great exertion in this shoreless ocean ? Do you struggle unceasingly because there is some spark of hope to attain some cherished end ? What result will you obtain by thus swimming ? ”

When the *Pralaung* heard the speech of the Fairy he bethought himself : “ This is the seventh day of my swimming in the sea and I have not seen any one. It is only to-day that I hear a voice. Whose voice may it be ? ” And looking up to the sky he saw the Fairy, and to her enquiry he answered :—

“ Fairy, when a man undertakes to do anything the questions he puts to himself are : ‘ what will be the sin resulting from such and such an action ? ’ ‘ By what act can such a sin be expiated ? ’ ‘ Will this act be beneficial in the present existence, and that in the next ? ’ The manly energy exerted in such undertakings as also in the avoidance of committing sin either in this present world we see, or in the next which we

see not, is never exerted in vain. In every undertaking of mine, I am accustomed to consider whether therefrom I can derive any happiness in any shape which I may enjoy here or beyond the grave. Now, in my swimming in this wide ocean without relaxing manly energy I am fully assured that some advantage or other cannot escape me. Fully knowing this fact, why should I lose heart by not simply seeing the shore? Seeing or not seeing the shore and seeing advantages are two quite different things."

The Fairy was very much pleased with the *Pralaung's* words, and wishing to listen further to his doctrines she recited the *gāthās* beginning with "Gambhīre appameyyasmim"—whose full meaning may be rendered this:—

"Young man, the exertion of manly energy may, as you have alleged, be advantageous in every other case but this. You are swimming in an ocean whose depth and extent are incalculable ; you cannot reach the shore ; and a sure death in a useless cause awaits you. The energy you are exerting will be of no use whatever because it is misplaced : it will only result in fatigue and pain."

To which the prince replied :

"Fairy, even if I die without reaching the

shore I shall die without any blame being imputed to me," and he added,

"Fairy if a man without relaxing his energy, exerts it fully he will never be reprov'd or reviled in the midst of his parents, relations, and friends, who love him and sympathise with him, or among the Nats and the Brahmas. Nor will he repent afterwards for having done so. And if I, in the middle of this ocean, saying to myself that there is no possibility of my ever reaching the shore, give up the attempt, where can be the use of my birth as an excellent man? You, as also others who hear about me from you, and those who hold me in esteem will say: 'Though Prince Mahâjanaka was endowed with manly strength, he remained as inert as a log of teak wood, thereby losing his life in the ocean.' And when I am in the grave would they not reproach me in proportion to the love they bore me for my want of energy? Therefore, it is to wipe off this anticipated reproach after my death that I am now exerting myself."

The Fairy then wishing to show that misdirected energy would bring forth only evil result rejoined:—

"Prince, if a man misdirects his energy, that energy being out of place, will only result in the

failure of the performance of his action or the attainment of his wish, the probability of losing his life, the endurance of mental and physical suffering, and shamefulness before other people. And now, Prince, in your swimming in this shoreless ocean, do you think your energy is well-directed ? ”

Then the embryo Buddha to silence her once for all began :—

“ Fairy, if a man has to perform a great action which is as impossible to accomplish as my swimming here, he will relax his energy saying to himself : ‘ With all my exertion this action can never be performed by me, and so, let my *Karma* have its way.’ Even a keeper of oxen, buffaloes, elephants, or horses, tries his best to assuage the pain of the animals under his care, and if that man neglects to put forth his energy to save his own life people will probably reproach him and call him a ‘ fool ’ or ‘ foolhardy fellow. ’

“ If a man is required to perform an action, he is not to ask himself whether it is consistent with his dignity to perform it. Whether he will be successful in the performance of the action is not the question. He must not relax his energy by any means. And this is a patent

truth. Fairy, you are a follower of the principle of lazy drones and it is not proper that you should expound it. Fairy, in this world, those, whose good *Karma* is not excessive, have no excuse to remain idling, and knowing as they do, that their wishes will be fulfilled, they have to follow such occupation as that of agriculture, or trading, no matter how pleased they are with, or how repugnant they are to, such callings. Besides, they should exert themselves at all times though the manner of exertion may vary according to the nature of circumstances : sometimes, bringing into requisition physical strength or diplomatic tact, and sometimes, the faculty of sound judgement.

“ Fairy, I will not discourse long on the advantages of exertion : but would only instance the death of my 700 fellow-passengers who all fell a prey to sea-monsters because they relaxed their energy, while by exertion, I have escaped from death. And close and distinct before me I see you, a fairy in the splendour of your celestial dress ; and you know that such a sight is denied to ordinary mortals. And if you, urged by some motive of pity and compassion carry me away my wishes will be fulfilled. But if you refuse to do so, let me die here, surrounded as I should be, by a halo of glory for having exerted myself.

And Fairy, in my swimming to reach the shore with an energy unflinching and with all my strength and powers exerted to their utmost, I am only doing what a *man* should do."

The Fairy *Manimekhalâ* being pleased with the unchangeableness of resolve of the *Pralaung*, sang in his praise *gâthâs*, which may be prosaically rendered thus :—

"Prince, it is admirable that you are possessed of such firm resolve as you have displayed though you are swimming in this ocean whose depth and extent are incalculable. It would indeed be hard for others to show such unflinching courage and strong determination under similar circumstances. Because you exerted yourself like a *man* you escaped from falling a prey to sea-monsters, and are still living. And now, you may go wherever your inclination may lead you to." The Fairy added : "O wise and energetic Prince ! I will save you. And may I ask whither I should carry you ?"

"To Mithilâ, Fairy," replied the Prince.

Then the Fairy *Manimekhalâ* lifted up the *Pralaung* with both hands as if she were lifting a bouquet of flowers, and like a fond mother would carry her babe nestling at her breast, she carried him through the air. And he, with a

body which had been besmeared with sea-water for seven days, fell asleep through bodily fatigue, through having come in contact with a *nat*, and lastly through having been soothed with the genial warmth of the Fairy's breast. The Fairy agreeably to his wish took him to Mithilâ and left him sleeping on his right side on a table-stone in a mango garden wherein his ancestors from generation to generation were wont to enjoy themselves. Then enjoining on the dryads of the place to keep watch over the sleeping *Pralaung*, she returned to her blissful seat.

NOTE BY THE BURMESE TRANSLATOR.

As expounded by the Buddha there are five ways of warding off an imminent danger :

Jappena mantena subhâsitenâ anuppâdanena paveniâ va Yathâ yathâ yattha labhetha attham tathâ tathâ parakkameyya.

By negotiation, by acting according to the counsel of others, by speaking in a conciliatory tone, by bodily service, flattery, and adulation, or bribery, and by binding the enemy by a tie of relationship———by such means do you strive after advantages whenever such can be found. The Burmese translator interprets “jappena” as meaning “unaided individual exertion,” and instances Prince Janaka as one of the followers of this maxim.

CHAPTER III.

AT that time King Polajanaka had been dead for seven days. The deceased king had an only child in the person of Princess Sîvalidevî, who was endowed with foresight and the faculty of organization². She, being an only child, was cherished and held in great esteem by her father. She was then free from the six feminine blemishes³, and now having attained an age when she should possess beauty, an item in the category of the five⁴ characteristics of woman, her figure was comely and graceful, and her features were beautiful.

The term of kingship allotted him by his *karma* having expired, king Polajanaka stricken with a severe illness was lying on his death-bed⁵, when his ministers said to him thus :—

“Great king⁷ in case⁸ you may pass away from this kingship to enjoy the bliss of the *nat* country whom shall we nominate as your successor?⁹

Do Lord, deign to name the person who is to be the partner of your daughter's happiness."

King Polajanaka replied : " Ministers, I have never been prepossessed with an opinion that such and such a man deserves the hand of my daughter. Now, when I am dead, do not let birth or fortune be the standard of your choice. Whatsoever a man may be, so long as my daughter loves him, so long as his intellectual capacity is commensurate with his bodily strength—if you find a man answering such description, no matter to which caste he belongs—let him be the co-sharer of this fair domain with my daughter.¹⁰"

The ministers rejoined :

" Great king, the general rule among us is, that if a man is endowed with mental-power and physical-power above the average he is looked upon as possessing these qualifications. And lord, unless you vouchsafe us a standard of this *bala* we shall be sorely puzzled in our choice."

Then the king made answer :—

" Ministers, what I mean by *kâyabala* is this : that he who aspires to the hand of our beloved daughter should be able to string and unstring a bow¹¹ which can be bent only by the combined strength of 1,000 warriors ; and before he can be pronounced to possess *nânabala* he should be

able to point out the head of my couch which is embellished with the figure of a wild animal at each of its four corners and also to find and dig out the sixteen jars of gold I have hidden. Whoever possesses these qualifications let him be my son-in-law and successor to my crown."

"Lord, we shall undertake to find a man possessed of these four qualifications. Will it please our Lord to give us a hint as to where the jars of gold are hidden?"

And the king in compliance with their request embodied his answer in this enigma :—

"One jar of gold where the sun rises ;
 Another where he sets ;
 Inside one and outside the other ;
 One neither inside nor outside.
 One where mounting is done ;
 Where dismounting another ;
 On the *Mahasals* four ;
 And one a *yojana* from the eight points of the compass.
 One at the end of the tusks ;
 Another at the tail, and the third in water ;
 On the tree-top the last———
 These are the sixteen jars of gold."

After this the king gave his last instructions to the Ministers for conveyance to his daughter, the other members of the royal family, his queens and concubines, and lastly to his ministers themselves as to how they were to carry on the affairs of the state on his demise. This done, he passed

away to another form of existence. And within seven days after his death the ministers performed the rites of cremation over his *utujarupam*¹²; and on the seventh day, the very day of Prince Mahajanaka's arrival at the royal garden, the Purohita and the ministers met in full conclave in the Hall of the Hlut¹³ and thus consulted:—

“Fellow-Ministers, the last injunction of our deceased king is that we should deliver up his umbrella and throne to him whom our Princess loves. And now taking into consideration the antecedents of the generalissimo we might name him as a candidate to the throne. We know that he is on intimate terms with the Princess, and that during the life-time of our lord, the management of all military affairs was entrusted to him. Moreover, he is a paragon of strength, ability, and bravery. This being so, what say you all to our allowing him try to gain the love of our Princess?”

An unanimous “aye” having been accorded to this proposal, a letter containing a record of the deliberations was sent by the hand of an amat to the generalissimo's house by order of the *Hlut*. The general was overjoyed with his seeming good fortune and repaired at dusk to the palace to woo the Princess. Arriving at the palace-gate

he had his mission announced to her. And when she received this announcement she thought thus :—

“ Hard it is for a man to enjoy kingly dignity. And now if this generalissimo here is not skilled in the proper conduct of affairs, if he has no serenity of mind, if his qualities are not those of a great man, no good can accrue to the state, nor will he be a man to my liking. Besides, no happiness can result from the union with such a man in the present existence, and in the next I shall be answerable for his wrong doings. I shall therefore test this general to find out whether he possesses the requisite serenity of mind to be the possessor of the White Umbrella.” Agreeably with this thought she sent this message : “ If his Excellency the Generalissimo has arrived at the palace-gate on such a mission, let him tarry no longer, but be instantly ushered into the Audience-Hall by the Eastern Entrance¹⁵. ” On receiving this message there arose in the general's mind a desire to prepossess the Princess in his favour, and he accordingly entered the Audience-Hall, where she was, by the Eastern Entrance, and with the hurry skurry characteristic of one of low rank, he went and stood near her.

Sîvalidevî was a wise princess who possessed sagacity enough to detect the shallow-mindedness of the general, and when he came and stood near her, to ascertain whether the opinion she had formed of him was correct she said : “ Good general, I should like to see how you would deport¹⁷ yourself, so, will you please run swiftly with all your manly strength to and fro in this Audience-Hall.”

And he, blinded by the one all-absorbing desire of winning her love and not at all preconscious of his incurring her displeasure, obeyed her behest. The Princess then continued : “ Good general, after running here and there, please do come running to me. Let me be a judge of your deportment.” And he did accordingly.

Noticing such a cringing nature in the general the Princess said to herself : “ This fellow is at best but ‘a golden crow which is so called because it has perched on a golden mountain’¹⁷. It is only because my father appointed him to be the generalissimo that his official designation is attached to him. How can he then, do honour to the White Umbrella ? ” Having thus found out the want of serenity of mind in the general she said : “ Honoured general, we have witnessed your manly deportment. Your Excellences

must be tired. Do please run no more. Please sit down and shampoo my feet.”¹⁸ And the love-stricken general fancying that by degrees he had wound himself round the heart of the Princess did accordingly.

While the general was shampooing her feet the Princess thought thus : “ This general is indeed, a mean fellow. Though I have tested him so far yet he is not sagacious enough to understand my motives. Being blinded by love he fancies that I shall like him or love him and accordingly obeys my commands. And now, to get this fellow out of the palace quietly I have female attendants only ; and besides, there is no more daylight. My bawling and abusing him would have no effect at all on his love-stricken ear. This being a matter of delicacy my female attendants are not in a position to know what my wishes are. So, in order that they may know about this affair and also that this fellow may learn a lesson, I will award him punishment.” So thinking she gave the general a kick on the chest which sent him sprawling on his back at her feet. The maids of honour were then ordered to drag this mad man—as the Princess styled him—by the neck and drive him out of the palace. This order given, Sivalidevi retired to her chamber.

Meanwhile the general had received a rough handling from the *apyodaws* and been driven out from the Audience-Hall. Dejected and crest-fallen he was retracing his steps to the Palace-gate when in the royal courtyard he met the ministers who had been patiently waiting for the results of his wooing and who now greeted him with "Mighty king how goes the day with you?" To which the poor general replied: "Friends, I thought your Princess was a human being; that was why I went. And now I have found out my mistake. *She is an ogress!* Let me tell you so far only." And he went home.

The ministers concluding that the generalissimo was in his element in military matters only and not in matrimonial, proceeded to select another candidate, and their unanimous opinion pointed to the Royal Treasurer as a most suitable one because he was on terms of intimacy with the Princess and because he was endowed with tact and ability. This resolution of the Supreme Council being communicated to him, he went to the palace to try his fortune in aspiring to the hand of the Princess. To his great shame and tribulation, he encountered a severe repulse like the one experienced by his predecessor, the general. Learning this failure, the Council came

to a similar conclusion that the Royal Treasurer knew only how to keep a sharp eye on the royal treasures and not to further his life-long interests.

The next choice fell on the royal Mahāsetthi who possessed qualifications similar to those of the Royal Treasurer ¹⁹. He also failed in his attempt as also did the two succeeding candidates the royal Umbrella Holder, and the royal Dagger Bearer. The ministers grumbling that the setthi knew only how to accumulate wealth, the Royal Umbrella Holder only how to hold the Umbrella, and the Royal Dagger Bearer only how to bear the dagger according to the turn of circumstances, were unable to nominate any other eligible candidate and spoke thus in despair :—

“Fellow-ministers, our king’s last wish was that he who would aspire to his daughter’s hand should be possessed of four qualifications *viz* :—

- (1) knowing the head of the royal couch ;
- (2) being able to string and unstring the bow which could only be wielded by a thousand men ;
- (3) digging up the sixteen hidden jars of gold ;
- (4) being loved by the Princess.

How can we expect to find a man possessed of all these four qualifications when we cannot get any one to win the affection of our Princess? Hard it is for us ministers to rule a kingless country. What shall we do next?"

And the ministers were sorely puzzled and did not know what steps to take in the matter.

At this juncture the Purohita thus addressed the council: "Ministers, our wise nominations have all resulted in utter failure; so, it behoves us not to pitch on any particular individual, but to send forth a *Pusha* chariot²⁰ which will be directed by *karma*. A king obtained by such means, you must remember, will possess power and glory enough to rule over the whole of *Jambūdīpa*²¹. What say you to this proposal of mine? Do you agree to it?" The ministers were pleased with this proposal of the Royal Mentor and a unanimous assent was accorded to it.

Agreeably to this resolution, the ministers headed by the Purohita proceeded to cleanse and decorate the city. This done, they procured a *mangala*²² chariot drawn by four richly caparisoned horses harnessed abreast of one another and whose blood-red colour was like that of the *kamudra* lotus. In the chariot was placed the

paraphernalia of royalty together with its five insignia ²³. Surrounding on all sides the chariot whose motion in whatever direction was permitted, marched the four-fold army consisting of horses, elephants, foot-soldiers, and chariots. Musical instruments ²⁴ also which would be requisite at a coronation, were kept in readiness and brought away in their respective chariots. When these preparations had been made the Purohita holding in his hand a vessel containing some consecrated water, poured it over the joints of the chariot, its front part, and the golden whip, solemnly asseverating at the same time that in whatever direction lived one who was fit to be the king of Mithilâ, the chariot might go in that self-same direction.

Then the chariot was allowed to start. It circum-ambulated the palace presenting its right side ²⁵ towards it, and striking the high road circum-ambulated the city in a similar manner. While it was going about in this manner, the Generalissimo, the Royal Treasurer, the Royal Usurer, the Royal Umbrella-Bearer, the Royal Sword-Bearer—each of them who had been unsuccessful in their wooing and been shamefully treated by the Princess, was kept in a state of breathless suspense thinking that it was coming

in the direction of his house and inwardly hoping that the happy event would soon be consummated. At last, the chariot left the city by the Eastern-gate ²⁶ and went quickly to the garden where the Pralaung was staying. The ministers then enquired : " Royal Mentor, the chariot has now passed beyond the city and is now going very fast. Will it not be adviseable to let it go back ?" The Purohita replied: " Ministers, what do you mean by saying so ? If the chariot goes to a distance of even a hundred *yojanas* let it do so. Letting it turn back is altogether out of question." The Purohita gained his point and the chariot proceeded on its course. It duly reached the royal garden, and having entered it, circum-ambulated the table-stone on which the Prince was sleeping, presenting its right side to it and stopped close by it as if arrangements had been made to receive him in this wise.

When the Purohita saw the Pralaung on the table-stone sleeping, as he was, with his head covered he said: " Friends, I see some one sleeping on the table-stone : let us see whether he is worthy to be our king. If he be possessed of kingly signs, though we may frighten him, he will not quiver and shake, or uncover his head to look at us. But on the other hand, if he be not

a man of might and power he will stand up and look at us with fright and confusion clearly stamped on his face. Let all the musical instruments, therefore, be played simultaneously." Then all at once a symphony arose from thousands of musical instruments not unlike the sullen roar of the Balavamukha ²⁷ whirlpool in the ocean and the whole garden resounded with the echo. The prince was waked by the sound. He uncovered his head a little and saw a large concourse of people around him. He concluded that they must surely have come there to offer him the White Umbrella, and covering his head as before he turned from his right ²⁸ side to his left. The Purohita now approached the Prince and sitting down at his feet, uncovered and looked at them, when he saw marks ²⁹ prognosticating his greatness and exclaimed: "The marks on this Prince prognosticate his possessing might and power enough to rule not only our Jambûdîpa but also the other three great continents together with the 2,000 adjacent islets³⁰." And on this discovery, being transported with joy, he again directed the musical instruments to send forth their harmonious strains.

It was only then that the Pralaung uncovered his face and turning on his right side looked at

the people. Noticing this the Purohita proceeded to assemble the people, and forming a deputation with himself as its spokesman, he with his hands clasped and his face prone said : " Arise, O great king ! arise. This great kingdom has passed into your possession." The Prince on hearing this replied : " Friends, where is the ruler of your country ? "

" Lord, seven days or more have passed since our king was translated to the *nat* country."

" Then, my friends, is there not any son or brother of your deceased king to inherit the crown ? "

" Lord, there is no surviving heir but a daughter."

" Very well, then "—so saying he got up and sat cross-legged ⁸¹ on the table-stone.

The Purohita and the ministers were overjoyed saying within themselves : " This prince has been pointed out to us by the Pushya chariot, so it is very likely that he will be possessed of the four qualifications required by our late king. Besides, his marks prognosticating great might and power, authority and fame, must be excellent." And they at once proceeded to invest the Prince with the five insignia of royalty as also to consecrate ⁸² him their king. After the coronation, king Mahâjanaka, riding in an auspicious chariot

drawn by horses, and surrounded by ministers and soldiers, entered the city with the kingly dignity sitting well on him. Arrived at the palace, he passed through the Eastern Entrance and remained in the Audience-Hall where the five aspirants to the hand of the Princess had met with discomfiture* in wooing.

* NOTE BY THE BURMESE TRANSLATOR.

The translator glozes over the unruly conduct of the Princess in her treatment of the generalissimo thus :—

Though Princess Sivalidevi was wise and high-born she set a man to shampoo her feet. This conduct on her part cannot be stigmatized as mean and vile as she was prompted by a motive to see what kind of disposition the generalissimo had. Nor with regard to her kicking him off from her person can she be censured for being a virago. Under the particular circumstances narrated above, no word by mouth could so thoroughly send away a love-mad man as a good kick; and besides, the Princess was mindful of the dignity of her person.

The generalissimo and his four fellow-suitors had been wont to pay respect and reverence to the Princess, the daughter of their Lord and Master; so, when they were allowed to approach her person and talk to her face to face, their shallow brains became turned with the sense of their high privilege, and their ears and eyes, as it were, became enraptured. Besides, bearing in mind as they did, the truth of the proverb that "obsequiousness is the true means of insinuating oneself into another's favour," they lost sight of the great stake they were playing for, and thus misdirected their energy towards puerility while gravity of deportment was required. Therefore, it is to be inculcated that "Ignorance of the art of dressing spoils the look of a dress though it may be of the newest fashion; that, by an awkward drawing in of the line a fish caught is lost; that, difficulties arise by using rough means where gentle means are required, and that one gets shame by using gentle means where rough means are required."

It may be asked whether the generalissimo could have by force taken possession of the throne when he had entered the palace. And our answer would be "No." The army, the palatial guards, the horses, elephants, &c., and the defences of the city were all not under his orders but under those of the ministers.

CHAPTER IV.

PRINCESS Sivalidevî now resorted to employ the same means in testing the character of the Pralaung as she did in testing that of the generalissimo and his fellow-wooers. She sent for a male attendant and gave him this order : "My young sir, do you now go and say to the king that Princess Sîvalidevî, the daughter of the late ruler of this country, desires him to come to her with all possible speed." And this behest was obeyed. On receiving the message, the Pralaung with his incomparable wisdom and sagacity could at once divine the motive of the sender, and resenting inwardly the insult offered to him he pretended not to hear the words of the messenger ; nor did he vouchsafe him even a look or a glance but went on talking with the Purohita and the ministers in this strain : "The designer of this palace, friends, must have been a skilful architect. Not a single fault can be found with the building. And ask you 'is it magnificent?' and yes, it is of consummate magnificence ;"—and thus the

king found various topics of praise regarding the structure of the palace. The messenger thinking that the king had not heard him repeated his message again and again, and at last, finding that it did not agree with the ear of the king returned to his mistress and said to her : "Gracious Lady, I repeated the message again and again to the king, but he went on praising the structure of the palace, and seemed as if he cared not a straw¹ for my Ladyship's commands."

On receiving this report the Princess concluded that the king must be possessed of the serenity of a great man, and wishing furthermore to confirm herself in this conclusion, again sent the attendant to fetch the king. But no better success attended this second message of hers. And thus the message was repeated to the king three times² without producing the desired effect. At last the Princess gave up all hopes of cajoling the king exclaiming: "This king is one of great might and power. He is not moved by my persuasion, but if he commands, I shall have to obey³."

When the Pralaung had satisfied himself in talking with the ministers, he, voluntarily and with a natural gait, went from the Audience-

Hall to the Central Palace where the Princess was staying, with the same bravery and confidence as a lion-king⁴ has when he is entering his golden cave. Meanwhile, the Princess being struck by the 'rays of the might and power' of the king had been expecting his arrival every moment, when a form with a face as pure, clear, bright and dignified as the moon⁵ at her full, merged full into her view. Her feminine sagacity told her that it was that of the Pralaung. On this, though she was a lady of great modesty, she had, as it were, no longer any control over her movements : she quickly got up from her seat, and going to the door-way of the Central Palace, she, as if going to lean on the Pralaung's side, gracefully extended her hand towards his. The king leading the Princess by the hand ascended the Central Palace and sat side by side with her on the throne under the umbrage of the White Umbrella⁶. And the ministers with their faces prone towards their august presence, and with their hands clasped not unlike a lotus-bloom, attended on their Majesties.

Then king Mahâjanaka said to the ministers :
" Friends, are there any instructions left by your late king ? And what are they my friends ? "

To which the ministers replied :

“O king of great might and power, as our late master was aware that the Uposatha⁷ elephant would bow to none but a Cakravartin*, so he, conscious as he was of the noble qualities of his daughter, made this prime condition : that his throne should be delivered to him whom the Princess loves. And now, noble lord, our Princess is remaining hand-locked by your side and what more, she puts herself under your protection before you have made advances to woo her. Therefore, lord, this condition has been fulfilled.”

“Be this so, friends, and what more instructions did he leave?”

“Yes Lord ; our late king's next condition is that his son-in-law should know the head-part of the throne, your Majesties are sitting on.”

King Mahājanaka on hearing this was aware that it would be hard for him to fulfill this condition ; so, having made up his mind to attain his end by means of an artifice feigned to be carrying on an independent conversation with the Princess, and with an assumed unconcerned air asked her to keep by his golden turban. The Princess was fully alive to the impro-

* A universal monarch.

priety⁸ of either lifting it up in her hands, or clasping it to her bosom, or keeping it by in any other place, and she therefore put it at the head of the *pallanka*. The Pralaung though conscious of this fact, was not forward in his answer. He reserved it for some time, and appearing to have forgotten for not having noticed, the words of the ministers, asked them the import of the words they had just now uttered. And the ministers reiterated their former answer, when the king exclaimed : " This matter, friends, is one of great difficulty : others would have been thunder-struck at the question ; whereas I, being predestined to inherit the crown, had a ready answer no sooner it was asked, and this answer I positively know to be a correct one. For, this"—pointing to the part where his turban had been placed—" For, this is the head of this throne."

And again the king expressed his wish to know whether there were any more injunctions to be carried out. And the ministers replied : " Great king, there is in this palace a marvellous bow which can be strung and unstrung only by the combined strength of a thousand warriors⁹. This bow, Lord, our late king desired, should be singly wielded by the claimant to his throne before kingship was conferred on him."

If this be so, friends, even now I should like to wield it. Will you be so good as to have it brought to me at once ? ”

The marvellous bow was brought ; and Mahajanaka, sitting as he was in great composure on his throne, and without any contortion of his muscles, pulled the bow-string up and down as if he were handling only a little bow used by women in dressing cotton. This feat excited the wonder and admiration of the audience, and while praises were pouring down on him he ordered the bow to be put aside.

And turning to the ministers he asked : “ And what more, friends ? ”

“ Yes, Lord, there is some more. Our late king’s wish was that to be his successor a claimant should be able to find out and dig up the sixteen jars of gold which he had hidden.”

“ Then, did he not leave any hint or enigma as to their situation ? ”

“ Lord, he did.”

“ Then, friends, let me know it.”

And then the ministers in three gāthās repeated the enigma beginning with “ Sūriyuggamane nīdhi ” which was communicated to them by Polajanaka on his death-bed.

No sooner had the Pralaung heard the enigma than he knew its exact import as if he were looking at the full refulgent moon shining against a clear and blue sky. But thus he said to the ministers : " Friends, the day is fast waning and there will not be time to unearth the sixteen jars of gold to-day. Let us therefore, proceed with our work next morning."

And the ministers agreed to the king's proposal.

The Pralaung spent the day in conversing with the ministers and in telling them his past history together with an account of the hardships and dangers he had gone through and how he had overcome them. And when night came on his sentinels stood on guard while he and the Princess enjoyed their repose for the three watches of the night. And when day dawned on the next day¹⁰ the ministers in full conclave awaited his orders.

Then king Mahâjanaka asked the ministers : " Friends, did not your late king offer Paccekabuddhas* their daily meal in the palace ?"

* A Paccekabuddha is one who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirvâna, but does not preach it to men. He is not omniscient, and is in all respects inferior to a sammāsambuddha or Supreme Buddha.—*Childers*.

And the ministers replied in the affirmative ; on which the Pralaung bethought himself thus : " A Buddha is like the sun, so the ' sun ' in the king's enigma must allude to no other than the holy Paccekabuddhas. ' The place where the sun rises ' must be identical with the place where Polajanaka used to get up and welcome the holy men. And at that place must be deposited a jar of gold." To have this solution further corroborated, however, he again asked : " When the Paccekabuddhas came to take their meals in the palace, up to what point did your late king go to meet them ? "

And on the place being pointed out to him he said : " That is the place where ' the sun rises ' ; there is a jar of gold deposited there ; do you have it dug up. "

And the jar was dug up.

Again the king asked : " After the Paccekabuddhas had taken their meal how far did your king accompany them on their departure ? "

" So far," replied the ministers.

" Then, friends, this is the place where the ' sun sets ' ; even here do you have the second jar of gold dug up."

And this order was obeyed.

Then the ministers marvelling at the extraordinary penetration of the Pralaung exclaimed : "Oh! what block-heads were we ! we thought the words ' sun-rise ' and ' sun-set ' in the enigma meant the rising and setting of the real sun, and we asked ourselves : ' How can we dig up the jars of gold on the Udi and Atthangama hills ¹¹ ? ' If our king was a man of shallow wisdom like us, he would have ordered general excavation in the eastern and western quarters, and then the face of the whole land would have been cut up. Our newly crowned king must be a man of great might and wisdom otherwise, he could not have by simply hearing the obscure language of the enigma, and without causing trouble to any one had the jars instantly dug up. Oh ! this feat is beyond all praise and wonder." And showering thousands of benedictions on him they sang his praises.

And in continuation of his interpretation of the enigma the Pralaung went on — " Friends, the words ' inside one, outside one, and one neither inside nor outside ' mean nothing but this : that one is deposited inside the threshold stone of the eastern main gate, another outside it and a third directly underneath it. Have these dug up."

And the three jars of gold were accordingly dug up.

"Friends," continued Mahâjanaka, "when your king mounted his royal elephant where did he place the ladder, and where when he dismounted?"

The places were pointed out and there two more jars of gold were found.

"The words of the enigma, friends run thus: 'one jar on each of the four Sâl trees.' The unravelling of this is plain. At the trysting-place in front of the palace, there is a lounge specially made for the King. Are not its legs made of Sâl wood? Now, under each of these legs is deposited a jar of gold."

And the truth of the interpretation was corroborated by the jars of gold being found.

"Friends, the enigma says that 'one jar is deposited one *yojana* distant in the direction of each of the eight quarters.' In this case, the *yojana* is not to be taken to mean four *gâvutas** but the length of the chariot-yoke drawn by four horses. And so, one jar of gold must be deposited at a distance of one chariot-yoke from the Royal Sleeping Chamber¹² in the direction of the eight quarters."

* One *gâvuta* is equivalent to 5,600 yards.

And the eight jars were dug up.

N. B.—Though eight jars were found they should be regarded as one collectively, because all of them were found in one and the same place.

“ Again, friends, there are two jars of gold deposited each under a tusk of the royal elephant when he is wont to assume his accustomed posture in the elephant-shed. ”

N. B.—Similarly here the two jars should be regarded as one.

“ Friends, there is another underneath the tail of the elephant. ”

“ And friends, ‘ one in water ’ says the enigma. This water refers to no other than the sheet of water in the royal garden. Have that drained by means of a pipe and you shall find one jar there. ”

And the king’s interpretation was verified.

“ Again, friends, the tree mentioned in the enigma is no other than the Sāl tree in the Royal Garden where our ancestors were wont to enjoy themselves. And the ‘ tree-top ’ means the shadow of this tree cast at noon during the vernal equinox ¹³. So, do you have the eight jars of gold hidden at the four cardinal and four intermediate points dug up. ”

The sixteen* jars of gold having been thus dug up King Mahâjanaka further questioned his ministers whether there were any more feats his deceased father-in-law would require him to do, when they all answered in the negative.

And now seeing and admiring the deep wisdom, the intellectual penetration, and the might and power of the Pralaung, the Purohita, the ministers, and the common people, were elated with joy on having found such a King, and were so profuse in their benedictions that the whole land resounded with the echo. Moreover, they proceeded to manifest their joy in a more tangible form. They procured plantain

* NOTE BY THE BURMESE TRANSLATOR.

The "sixteen jars of gold" in this case, mean jars of gold deposited in sixteen different places ; and thus the number of jars is more than sixteen. One was found where the King welcomed the *Paccekabuddhas* ; one where he stopped whenever he accompanied the departing saints, the third inside the threshold stone of the palace-gate ; the fourth outside it ; the fifth directly below it ; the sixth where the King mounted his royal elephant ; the seventh where he dismounted ; one under each of the sal legs of the royal couch ;—in the above enumeration there are eleven thanas and eleven jars of gold. Again, there were eight jars, each found at the distance of one chariot-pole in the eight directions from the Royal Chamber and two found under the two tusks of the royal elephant in the elephant-shed. One was found under the tail of the elephant and another in the royal tank—in these two instances the number of thanas tallies with that of thanis. Again eight jars were found in the eight directions of the shadow cast at noon by the *sal* tree in the Pleasure-garden. Thus it is to be borne in mind that the number of thanas is sixteen and that of the jars of gold is thirty-one.

trees and sugar-cane plants, flags, banners, and streamers and adorned the King's highway with them ; while each quarter of the town proceeded to hold a high festival. All round the palace were spread on the ground carpets, variegated mats, and other kinds of mattings of skilful and curious workmanship. Incense-burners and bouquets of flowers were in profusion ; grains parched and coloured ¹⁴ were scattered about ; powders of scented wood used in incense-burners were displayed ; and eatables, drinks, and refreshments ¹⁵ were contributed for general consumption. While the Purohita, the Ministers, the Thûtes ¹⁶ and the Thûgywès, each according to his respective wealthiness, some in gold bowls, and others in silver bowls, presented *catumadhu** and other confectionery to the King who was sitting on the throne. The Ministers of the first, second, and third grades and the male attendants, with their faces prone waited on the King. And the Brahmins headed by the Purohita, holding in their hands conch-shells scented with perfumes, sprinkled over with *Mantra* water, and decorated with flowers emblematical of happiness ¹⁷ and prosperity, with their faces prone

* The four kinds of sweets : honey, sugar, molasses, and butter—all mixed and beaten up together.

repeated benedictions while they poured *abhiseka* water⁸. And Thûtes, Thûgywès, elephant-riders, knights, charioteers, footsoldiers, and the common people, in groups according to their status, brought presents and prostrated themselves before the King. Actors skilled in dancing, and musicians skilled in music and song, remaining at a respectable distance, charmed and ravished the ear and eye of the populace with their dance and song. Thousands of beautiful damsels, the inmates of the palace, surrounding Princess Sîvalidevî remained with their faces prone towards the King, while those maids of honour skilled in dance and song and music contributed their share in doing honour to the occasion. And the sound caused by all this festivity, dance, music, and song, like the sullen roar⁹ of the sea at the foot of Yugandhara lashed into fury by a great storm, vibrated the whole palace with its echo. King Mahâjanaka, sitting on the throne under the white umbrella, received this national homage with dignity and composure, and he formally took possession of Mithilâ. And the chiefs and grandees of the towns, villages, and hamlets within the empire of Videha together with the people of these places exclaimed as

if with one voice : " Our good city of Mithilā, the royal residence of our kings, is always the scene of magnificence and glory. And now though our King is dead and gone, we have found a no less zealous dhammarājā in the person of our present King. This is what should be ; for, when the sun sets on the fifteenth lunar day ¹⁰ his parting rays are confronted by the full round moon which appears just merging out from behind the Udi hill. This our present King is no other than the darling heir of our former king Aritthajanaka. And as to his age he is like the young bright sun at six o'clock in the morning. He is in the first stage of life, and his beauty, strength of body, and strength of mind are in their prime. And fortunate it is for us to have him as our King when he is possessed of wisdom which cannot be too highly admired, the three-fold *bala* ¹¹, an intimate acquaintance with state-craft, and versatile abilities. In short with a halo of might, power, and wisdom surrounding him, he is the very embodiment of what we wish a king to be. Let us, therefore, go and pay our homage to such a great King." So great was the number of people who went to pay homage and offer presents to their

new king that there was a great commotion in Mithilâ, which could hardly afford room to all the comers.

When Prince Mahâjanaka had been thus established on the throne, he appointed Princess Sîvalidevî to be the Southern Queen and chief of all other queens and concubines, and confided to her the internal economy of the whole palace. He invited his mother, the Pâmokkha Teacher, his wife, together with their married sons and daughters, to come from Kâlacampanagara and take up their residence in Mithilâ. For his mother he built a separate palace,* cherished her, and conferred great honour on her. As for the Pâmokkha Teacher, he appointed him his "Royal Uncle," and presented him with the revenue of certain towns and villages, thus elevating him high above other wealthy Brahmins.

* The palace of the Queen-Dowager was always painted white ; hence among the Burmans, who have, in all regal matters, borrowed largely from India, the appellation of the ' Lady of the White House ' is applicable to the mother of the reigning King.

CHAPTER V.

“MY grandfather, my father, and my uncle” said King Mahâjanaka to himself. “have left me great wealth, which they could not take away beyond the grave. This was done in order that I might accomplish what they could not. My uncle’s treasures found in the sixteen places are considerable. Besides, the valuable tributes and offerings received during my reign are inexhaustible. And now it behoves me to devise some means so that I may be able to carry¹ these treasures with me wherever I go.” Agreeably with this intention he ordered five halls to be constructed : one at each of the four corners of the city, and the fifth in its middle, where every day largess was given to the people.

When the Pralaung Mahâjanaka had been established in his kingship enjoying his position with the dignity of a king seated on the Throne under the white umbrellas and surrounded by a host of ministers, purohitas, and people, he contemplated on his enjoyments, which

could not be too much admired and moralised on his past miseries in the ocean thus :—

“ When I was shipwrecked, if I had remained inactive like the other 700 passengers I should not have met my mother again or attained such a high status in life ; but I might have been eaten up by sea-monsters. Therefore, it is owing to the power of my energy that I have now attained a position, aimed at by me, and that I have met my mother again. These advantages thus evidence the extreme fitness of one’s exertion of energy.” Constantly revolving this subject in mind, his Mahâkusala Somanassa Sahagata-cittupâda² emotion inclining towards energy pervaded his mind, and a sense of pleasure, viz. : Khanikapîti³, and Khuddakapîti, arose within him. He was so transported with joy that he might be compared with soft cotton wool immersed in oil. The intensity of that joy was such that his mind could no longer contain it, and he was accordingly prompted to give vent to the sweet strain of the following six *gâthâs* addressed to his ministers :—

1. Āsīseth’eva puriso
na nibbindeyya paṇḍito
Passāmi vo’ham’attānam
yathā icchi tathā ahu.

2. Āsīseth'eva puriso
Na nibbindeyya paṇḍito
Passāmi vo'ham'attānaṃ
udakāthalam ubbhatam
3. Vāyāmeth'eva puriso
na nibbindeyya paṇḍito
Passāmi vo'ham'attānaṃ
yathā icchi tathā ahu.
4. Vāyāmeth'eva puriso
na nibbindeyya paṇḍito
Passāmi vo'ham'attānaṃ
udakāthalam ubbhatam
5. Dukkhopanīto pi naro sapañño
āsaṃ na chindeyya sukhaggāmāya
Bahū hi phassā ahitā hitā ca
avitakkitā maccum uppajjanti.
6. Acintitaṃ pi bhavati
cintitaṃ pi vinassati.
Na hi cintā mayā bhogā
itthiyā purisassa vā.

The following is the translation of the above gāthās :—

1. Let the wise man have some object in view ; let him be not idle. (For these characteristics) I contemplate myself after having attained my cherished end.

2. Let the wise man have some object in view ; let him be not idle. (For these characteristics) I contemplate myself after having escaped from a watery [grave and reached dry land.

3. Let the wise man strive hard ; let him be not idle. (For these characteristics) I contemplate myself after having attained my cherished end.

4. Let the wise man strive hard ; let him be not idle. (For these characteristics) I contemplate myself after having escaped from a watery grave and reached dry land.

5. The truly wise man who is afflicted with misery should never be daunted in his striving after genuine bliss. "Manifold are the conditions of pleasure and pain"—those who do not have this at heart come to destruction.

6. An action though undesigned is accomplished ; while, on the other hand, that which is designed is foiled.⁸ Thus prosperity cannot come to be possessed of by men or women by mere designing.

The following is the commentary on the same :—

"Ministers, (said king Mahājanaka) men who are desirous of reaping advantages both in this

existence and in future ones, should never remain idle: they should strive hard with noble energy after the accomplishment of some cherished end; for nothing but energy can promote the accomplishment of any end. To illustrate this precept I shall have not to go far. Look at my case. I was struggling for my life in an ocean whose shore I could not descry; and I, to attain my object, exerted my energy. And what was the result? I arrived in this country and I have had every wish of mine fulfilled.

“ Friends, if a man, who is truly wise, and is able to discern the advantages both in this existence and in future ones, meets with mental or bodily pain, he will say to himself: ‘The pain I suffer cannot last for ever. If I exert my energy nobly and well, happiness must be my lot either sooner or later’—and without relaxing his energy he will endure pain and strive all the harder. Surely such a wise man can have his wishes fulfilled as I have had mine.

“ While on the other hand, if a man possessing little wisdom and holding idleness in great esteem, meets with such mental or bodily pain, he will say to himself: ‘How can I, who am

suffering such pain, ever enjoy happiness?— and without being convinced of the eternal law of nature that ‘happiness and pain exist but alternately’ he will relax his energy because of his idleness. Such an indolent man, like the 700 passengers who, through their inaptitude for exertion, fell a prey to sea-monsters, will not have his wishes fulfilled; nor will he be emancipated from pain and misery.

“Ministers, the wishes of a man are apt to get foiled though deliberated on. and *vice versa*, though not deliberated on his wishes get accomplished. I never dreamt of a *Phushya* chariot coming to me and enabling me to take such an easy possession of the kingdom as I have done. My intention was first to acquire wealth by going trading to Suvannabhumi, and then by means of the great wealth, which I might have acquired, to ally myself with some king in taking forcible possession of this my father’s kingdom. This plan was, however, foiled; and far from my first intention, I was shipwrecked in the ocean, and saved by a fairy who carried me to the table-stone in the royal garden. While I was sleeping there through fatigue, the *Phushya* chariot came to me, and I, in a

single instant, had my original wish fulfilled.*

“And Ministers, the precept I have inculcated above is applicable not only to me but to all others. In this world, there are some who wish to be kings or queens, and others to be rich men and rich women according as their inclination leads them. But though such positions are aimed at, in the majority of cases, their object cannot be accomplished.

“Therefore, Ministers, energy is a thing to be exerted nobly and well.”

King Mahâjanaka reigned 7,000 years with Queen Sivalidevî observing the ten *Râjadhammas*¹, the four *Sangahas*⁵, and the *Nâyakagunas*⁶. He took upon himself the duty of being the supporter of the *Paccekabuddhas*, and he con-

* NOTE BY THE BURMESE TRANSLATOR.

In this case the *Pralaung* possessed the four *sampattis* which contributed towards the attainment of kingship, as desired by him:—

- I. *Upadhisampatti*—Possession of meet behaviour requisite for a king.
- II. *Payogasampatti*—Exertion directed towards a definite end.
- III. *Desasampatti*—Remaining in an appropriate place.
- IV. *Kalasampatti*—Doing an action at the right time.

These four conditions determine the result of the working of *Karma*. That one's *Karma* is great or small is not the question. Whether it is great or small it cannot work out to its full extent without the above four accessories.

stantly supplied them with food in the Palace. Moreover, at the five Charity Halls he daily gave away largess of great value to the people.

One day Queen Sîvalidevî was enceinte and after ten months became the mother of a boy, who bore on his person signs prognosticating his great wisdom, might, and power. The name "Dîghâvu" was conferred on the child on his 'naming day' ⁷. When this Prince had reached his sixteenth year and mastered all the knowledge incumbent on princes to learn, his father King Mahâjanaka conferred on him the sub-kingship.

It happened one day that the royal gardener brought from the royal garden luscious fruits and beautiful and fragrant flowers of various kinds and presented them to the king. Mahâjanaka was very much pleased with them and having given the gardener a suitable reward for his trouble thus accosted him :—

"Good gardener, we desire to see our garden. So, be good enough to have it prepared against to-morrow."

The gardener in obedience to the Royal command had the garden cleared of all rubbish and made grand preparations for the

reception of royalty. When all this had been done the fact was reported to the king.

When day dawned on the next day King Mahâjanaka riding on a richly caparisoned elephant resplendent with jewels with a white umbrella protecting his person went to the royal garden accompanied by a great concourse of attendants. In due course he reached the garden-gate, near which were growing two beautiful mango trees of emerald green foliage. One tree was barren while the other bore fruits replete with delicacy. As it was customary for the people to eat these mangoes after some of them had been presented to the king or the sub-king, and as this had not been done, both the trees still retained their natural beauty uninjured as yet by human gluttony. When the king saw the mango-tree laden with fruits he had his elephant driven to the foot of it and plucked a mango from the elephant's back and ate it to know its taste, which he found to be as sweet and cooling as the food of the Immortals itself. Knowing this he became entangled by the 'lust of taste'⁸ and saying to himself: "I will now go and enjoy the pleasures provided for me in the garden, and afterwards eat these man-

goes to my satisfaction," entered the garden. And the sub-king also after eating only a single fruit followed his father. When their followers consisting of Ministers, soldiers, and attendants noticed this, they began to pluck the fruits for themselves and eat them to their satisfaction. As there was a large number of people the fruits were not sufficient, and such menials as keepers of elephants and horses, and goat-herds, were obliged to go without their share of fruits because, owing to their low position, they arrived too late. And these menials after the manner of ignorant people, vented their spleen on the poor inanimate tree. They showered stones, brick-bats, sticks, and staffs on it till they had denuded it of all its leaves and nothing was left of it but its trunk and branches.

After King Mahājanaka had fully enjoyed himself he resolved to return to his palace ; and issuing from the garden-gate he was struck by the changed appearance of one of the mango-trees, and he asked the Ministers to give an explanation.

"Great King," replied the Ministers, "it is customary here for the people to pluck the mangoes after your Majesty has tasted them. The number of eaters seems to have exceeded that

of the fruits ; so, Lord, the result is, the royal mango-tree has been damaged."

"Then friends," rejoined the King, "How is it that this tree here has been damaged and not other yonder?"

"Lord," the Ministers replied, "the reason is, the other tree has not been damaged because it bore no fruits."

Hearing this answer these moralizings arose in the king's mind :—

"This tree on account of its very barrenness still retains its beauty ; how pleasant it is to look at it with its green foliage fresh from the hand of Nature ! Whereas, this other tree bore fruits ; it has met with people given to destroying ; and what is the result ? It has lost its natural bloom and colour and is now but a skeleton of its former self.

"And now this kingship of mine, through its liability to get destroyed, is just like this fruitful mango tree ; while the barren tree is like the state of asceticism, which is intruded on by no destroying hands. The general law is, that misfortune besets a man that harbours cares and anxieties regarding his prosperity, wealth, wife, relations &c.; while on the other hand, a man with no such cares or anxieties is indeed a

man with no misfortunes. Therefore, of these two trees, the barren one has taught me a useful lesson ; and I will cast off all my cares and an-ties and turn a *rahan*. ”

And with this resolve firmly fixed in his mind, the king entered the city. On reaching the Eastern Entrance, he sent for the generalissimo and said to him thus :—

“ General, for the management of the internal affairs of the kingdom, there is my son, the sub-king. As for you, you should attend solely to my wishes. From to-day till as long as I wish, my desire is to remain alone in the upper turret of the palace observing the laws of asceticism. And from to-day till my wishes are fulfilled, let only the Chief Steward, the Master of the Toilet, and a few indispensable menials have access to me ; and as for the rest, viz. : my Chief Queen, other male and female inmates of the palace, Ministers, and my subjects seeking an audience with me—let these be rigidly excluded from coming to my presence.” Having thus charged the generalis-simo with the control of the palace, the king sent for the Chief Justice of the Hlutdaw, and, having premised to him as he had done the former officer continued

“Minister, thinking that I am living free from all anxieties, do you not let justice be mis-carried. Let your judgment be tempered with reason, wisdom, equity, and truth. To my other Ministers and my people do you give admonition of such a nature as is conducive to their welfare both in this existence and the next.”

After giving these instructions the king ascended the upper turret of the palace, where remaining alone, he observed the laws of asceticism.

CHAPTER VI.

THEN the attendants, nobles, and the people who were wont to see the king in the Audience Hall, noticing his absence, enquired of the Seneschal and the Master of the Toilet: "Friends, your duties constantly call you to the royal presence. How is our king? Does he talk to you at all?" To which they made answer: "Friends, at stated times we have to discharge our respective duties. This done, we have to retire. Our king does not speak even a word to us, but sits calmly and meditatively."

Hearing this the nobles and the people recited the following two *gāthās* beginning with 'Porāṇam vata bho rājā' complaining of the king's conduct towards them. These *gāthās* may be interpreted thus:—

"Friends, formerly, our great king, the revered of all quarters, and the mainstay of the earth, was wont to enjoy, at stated times, the company of his Queen and concubines,¹ music,² dance,

and song, elephant-fighting and goat-baiting, the sight of male and female hamsâ birds flying about over the pond in the garden covered with the five kinds of lotuses ; but now, he has abandoned all these pleasures, and remains as a dumb man without talking to any person. Nor does he give any more instructions to nobles and subjects."

Meanwhile the *Pralaung* Mahâjanaka remained alone in the upper turret of the palace meditating on the attributes of his teachers, the *Paccekabuddhas*, with a mind thoroughly purified from the contamination of concupiscence. And in his intense joy for having found such profound happiness he exclaimed :

Sukhakâmâraho silâ—

which may be explained thus :—

" According to age, my teachers, the *Pacceka-buddhas*, who daily come to my palace to have their meals, can be divided into three classes : old, young, and intermediate ; but they cannot be so divided with regard to their virtues. They are equal with one another in that respect. These noble saints longing for Nirvâna live in places of solitude. They are modest in their dealings with others—so modest, that they try their best to hide their faith and virtues, which they

evidently possess —and being free from all base desires, such as taking life or fettering others, they possess a calm and equable mind.

“Where and in whose monastery may my teachers, these *Pacceka*~~*buddhas*~~, be spending their time ?

“These my holy teachers possess a wisdom as firm and steadfast as a mighty granite rock which defies the blowing of storms. This being so, they break through the trammels of concupiscence, which distracts the minds of other creatures, and live free from cares and anxieties in a world, from which cares and anxieties are inseparable.

“And I respectfully adore these my holy teachers who devote themselves to the search of Truth and mental serenity.

“The King of Death, by means of the meshes of concupiscence, causes *asubhanimitta* ³ to appear deceptively as *subhanimitta* to mortals. My teachers, the holy saints, have utterly cut through these meshes of concupiscence, the instrument of the king of Death, and have now entered Nirvâna ⁴.

“And now, how am I to transport myself to the place where my teachers are, and which is free from all lustful longings ?”

Thus meditating and meditating on the attributes of the holy *Paccekabuddhas* there arose a great joy in the *Pralaung's* mind, and rising up now and then from his cross-legged posture, he opened the northern window and stood there. With a wistful eye cast towards the Northern Himavanta he clasped his hands and adored the *Paccekabuddhas*, and sang their praises in the two *gâthâs* which have been translated above. And thus observing the rules of *samaṇaship*,* the *Pralaung* remained alone for four months in the upper turret of the palace.

After these four months the mind of the *Pralaung* inclined towards asceticism, looking, as he did, on his kingship as fire from the *Lokantrika*⁵ Hell, and wishing to fly from this hell-fire which consumes the mortals of the three regions. But then there was for him first to overcome his clinging for home, his attachment to *Mithilâ*, a city which vied in splendour and magnificence even with the city of the *Tavatimsa* Immortals. This feeling of attachment was struggling within him and he was questioning himself when he should turn a *rahan* in the Himavanta region, when he gave vent to the eleven *gâthâs* begin-

* Asceticism in a Buddhistic sense.

ning with “Kadāham Mithilam pitam”—which may be translated :—

“Every day in the cool of the morning or evening this my regal residence of Mithilā is resplendent with the colours of the dresses worn by men and women still in the bloom of youth and beauty, who go about along the main-roads and by-roads lined on either side by shops and stalls ; with the colours of the rich and splendid caparisons of horses, elephants, chariots ; with the colours of the dresses constantly displayed in shops and bazaars ; with the colours of the dresses on the person of the nobles, common people, attendants, and others, whose duty calls then to attend the royal *darbars*. Moreover, the arrangement of this city, planned by the wise men of old, is grand and magnificent ; here is situated the golden throne surmounted by a noble turret ; there the Supreme Court ; here the *antepura* or the citadel ; there a double cordon of towns ; here a gate, together with a gate-way, a line of stalls, a main-road, and a resting house ; there the residence of the sub-king, or that of the generalissimo, or of the members of the royal family, or of the ministers. And it is adorned with main gates and lesser gates, missile platforms, barricades, gate-ways, watch-

towers, resting-houses, the abodes of the good and the virtuous, and the palace together with its out-works. Its roads are always crowded with chariots drawn by horses, goats, or bullocks, which are always moving about from place to place. And surrounding it on all sides are pleasant and delightful gardens bearing flowers and fruits.

“This city built by my great-grandfather Somanassa, a ruler of Videha in ancient times, indeed looks grand and beautiful with its environs arranged around the palace as centre with its three consecutive walls and moats. And within this thrice guarded city, the sons, brothers, uncles, and other members of the royal family, take up their residence in palaces, mansions, and other spacious and substantial dwellings.

“How can I ever leave such a pleasant and delightful city with its adornments, and turn a *rahan*?”

And again, wishing to praise Videha he sang two *gāthās* beginning with : “Kadāham Videhe pītam”—whose full meaning is :

“This empire of Videha over which I hold sway is well-stored with food and grain. It is filled with wealthy bankers and usurers. My name is held in such awe that no neighbour-

ing king dares to harass any of my hamlets on the border. Within my empire all thieves, robbers, and other disturbers of the public peace have been suppressed ; and peace, plenty and prosperity are seen everywhere. The four castes are ever obedient to my admonition which is given with reference to their respective spheres.

“ This city, this empire—pleasant to live in, the scene of so much prosperity and wealth—O ! how can I leave thee for the wild woods ! ”

And again he sang three *gāthās* beginning with : “ *Kadāham antepuram rammam* ”—in praise of the internal city environing his palace. They may be rendered thus :

“ This city which environs my palace is beautifully laid out. Here is the main spire surmounting the palace⁶ ; there are the partitioned halls and apartments, and the *darbar*-window⁷ ; here is the hall where the inmates of the palace meet ; here the Supreme Court ; there the Audience Hall of the ministers ; here are kept the royal elephants, horses, chariots, and palanquins ; and there the people meet to celebrate their festivals. And the whole city is delightful to behold because the buildings are cunningly built of cement and mortar. There are pleasant flower-gardens surrounding the palace, from

which fragrant odours wafted by a gentle breeze pervade the palatial atmosphere ; and this effect is heightened by the sweet odours emanating from the fragrant cosmetics employed by those living in the palace.

“ And now, when can I leave this delightful city and turn an ascetic ? ”

And again, wishing to praise the spire of the palace he sang four *gāthās* beginning with “ *Kadāhaṃ kûtagāre* ”—which may be rendered thus :—

“ The turrets of my palace, embellished as they are, with all kinds of embellishments ⁸ that a most cunning architect can devise, are indeed grand and beautiful. My Sleeping Chamber ⁹ and my treasure houses, filled with gold and silver, are built of stone and mortar, and they present a beautiful appearance. These turreted palaces which number 700 or more, and which are designed by skilful engineers,¹⁰ are refulgent with light flashing about in beautiful scintillations ; and they look like a group of celestial mansions transferred from the country of the *nats*.

“ And around the palace are flowers and incense-burners from which pure and sweet fragrance is continually wafted up to the very turrets.

“ And now, when can I leave these things to turn a *rahan* ?”

And again, wishing to praise the different *pallankas* he recited the two *gāthās* beginning with “ *kadāhaṃ suvaṇṇapallaṅke*”—whose meaning may be interpreted thus :—

“ The bejewelled bedsteads placed one in each of the 700 Sleeping Chambers situated in the various parts of the palace, the cushions, the four-legged stools, and the thrones—some of these are made of gold, while others are decorated with the nine¹¹ kinds of gems. On these seats are placed soft and yielding fur or feathers to the height of four finger-breadths or more ; and over such coverings are again placed mats and carpets of various hues. This bejewelled throne placed under the White Umbrella in the Main Palace, that bejewelled throne placed at the Eastern Entrance of the Audience Hall, seated on which I receive the homage of my subjects, and the other ¹² *pallankas*—when can I leave them and become a *rahan* ?”

Again, wishing to praise his royal clothes he sang the *gāthās* beginning with : “ *kadāhaṃ kap-pāsakoseyyaṃ*”—meaning :—

“ The clothes I wear were woven in various patterns in Koṭumba of soft cotton wool, or

silk, or *khoma* twist. They are of delicate texture and pleasing to the mind. When shall I cast them off and don in their stead ascetic garments of coarse cutch-dyed cloth, of *kusa* grass, or of black leopard's skin, or sack-cloth and thus live enjoying emancipation ?”

Again, wishing to praise the royal lake he recited the *gāthās* beginning with ; “ *kadāhaṃ pokkharāṇi rammā*”—which mean :—

“ My royal lake is indeed delightful to behold. It is the home of the *Maṇḍālata* plant and of the five kinds of lotuses : the grey, white and red *uppalas*, *pundarikas*, and *padumas* ; and of wild ducks ; *hamsas*, and other aquatic birds, that sport about with joined necks full of love.

“ All these, when can I have the heart to leave to turn a *rahan* ?”

And again, wishing to praise his royal elephants, horses, and chariots, he sang twenty-two *gāthās* beginning with “ *kadāhaṃ hatthi gumbe ca*”—meaning :—

“ My elephants of the *matanga* race are adorned from proboscis to tail, and from knee to back, with various ornaments. They are resplendent with gold chains which entwine round their bodies and with richly embroidered-

ed cloths which are spread over their heads. The richness of their caparison finds a correspondence in the greatness of the skill of the warriors, who, holding weapons in one hand and goads in the other, go to battle.

“ And there are my well-bred, swift, and strong *sindhava* horses which possess an innate knowledge of the distinction between right and wrong. They are adorned with head-stalls, reins, saddles, and flappers all shining with jewels, and are ridden by skilful cavaliers wielding jewelled whips and bows.

“ Then there are my chariots, designed by cunning architects, which are resplendent with the skins of tigers and leopards and with the gold embroidered banners flying from either end. They are driven by trained archers clad in light armour with a band of red *kambala* ¹⁴ round their waist. Of these chariots some are made of pure gold, some of pure silver, while others are bespangled with gems. The draught animals of these three kinds of chariots are horses, dromedaries, *usabhas*, sheep, goats, and deer.

“ All these, when can I have the heart to leave to turn a *rahan* ?”

And again, wishing to extol his elephant-

riders, cavaliers, and archers he continued in three *gâthās* :—

“ Kadâham hatthârulhe ca”—

“ My elephant riders clad in light armour and holding their weapons and elephant-goads are brave and fear-inspiring.

“ My cavaliers are clad in cloaks with a waist-band to match. They hold golden whips in their hands and are armed with bows and arrows ; and proudly and fearlessly do they meet in battle array.

“ My brave archers are clad in light armour and are armed with golden bows and arrows.

“ When can I have the heart to leave these my faithful warriors to turn a *rahan*?”

And again, wishing to eulogize the young princes and Brahmans he recited two *gâthās* each beginning with “ kadâham râjaputte ca”—and with “ kadâham ariyagaṇe”—meaning thereby—

“ My younger brothers, nephews, grand-nephews—all numbering by thousands—wearing gowns and waist cloths made of gold, silk, and *khoma* thread, are adorned with golden wristlets and ear-rings, and they look like the very *nats*.

“ And all my *Purohita* Brahmans are clad in

snow-white *kâsi*¹³ cloths. Their persons are pervaded by perfumery and the fragrance of sandal-wood.

"When can I have the heart to leave these young princes and Brahmans* to turn a *rahan*?"

And again the king soliloquised: "Kadâham sattasatâ bhariyâ"—in three gâthâs, meaning—

"In this my palace, among the thousands upon thousands of great and lesser queens and concubines, there are 700 noble queens who vie with Sîvalidevî in making their sole art of pleasing me their sweet self-imposed duty. This my Chief Queen and those my 700 lesser queens still retain their beauty and youthful bloom. Their innate modesty, their elegant figure, their art in dress, their smiling countenance, and their sweet amiability are love-inspiring. Being dressed and decorated in the manner affected by the inmates of Palaces, they look the very image of the daughters of *nats*. Their knowledge of wife-craft

* NOTE BY THE BURMESE TRANSLATOR.

* At other times in the language of Magadha the Pônnas are called Brahmans. But at the time referred to in this Jataka, because the *Pralaung* was careful in giving admonition to promote morality in conformity with the national standard, and because the Pônnas of that age were pure and chaste in their conduct they were called "ariyas." It is stated in the *at-thakatha* "ariyagane ti Brahmanagane; te kira tadâ ariyâ carâ ahesum.

is proverbial : a mere tone, a mere look—will at once make them acquainted with their husband's mind. And though I may reprimand them on occasions when they have committed some fault they evince no obstinacy, no wounded pride, but remain as loyal, reverent, amiable, and sweet-tempered as. Besides, all these my wives in whatever they do, always act subserviently to my wishes.

“From wives such as these and possessing such qualities when can I depart?”

And lastly he soliloquised on the gold salver out of which he ate : “*kadâham satabalam kamasam*”—meaning :—

“This my gold salver from which I eat my soft and solid food is made of pure gold, and it weighs 100 *pos*.* It is embellished with decorations on its border. When can I have the heart to leave this gold salver behind me and turn a *rahan*?”

Having soliloquised thus he became desirous that his horses, elephants, and attendants who were following him should not do so, and he

* NOTE BY THE BURMESE TRANSLATOR.

The *ṣ* is of four different kinds : it may weigh 5, 25, 50 or 100 tickals. Of these four the second weight, viz. 25, might be adopted judging from the term of life extending to 10,000 years allotted to the personæ of the story.

continued his soliloquy thus : “ Kadâsu mam hatthigumbâ ca”—in 30 *gâthâs* meaning :—

“ All these my richly caparisoned horses and elephants, my gold, silver, and bejewelled chariots shining with the nine kinds of gems and drawn by horses, dromedaries, Brahman bulls, sheep, goats, stags, and antelopes, my elephant-riders, cavaliers, charioteers, and renowned archers, my relatives of the blood royal, and the Brahman *ariyas* who are my *Purohitas*, and who look like young *nats*, my 700 queens,—all these who are accustomed to follow me whenever I choose to leave my palace—when will they cease to follow me ?”

And again, his mind, filled with longings to put on the ascetic garb, gave vent to this soliloquy : “ Kadâham pattam gahetvâ” in seven *gâthâs* meaning—

“ With a shaven pate, wearing the ascetic garb¹⁵ that has been dyed in astringent juice, and holding an alms-bowl, when can I eat the food obtained by begging ? Cloths deemed useless and thrown at cross-roads, when can I pick them up as *Pamsakulam*¹⁶ and after dyeing them sew them up into ascetic robes ? With clothes saturated with rain that has been falling uninterruptedly for days when can I go forth on my begging-rounds ?

Wandering about from place to place, from grove to grove, resting here under the shade of a tree, and there under that of a bamboo clump, freed from care and anxieties, unperturbed by desire, solitary and alone,—when can I observe the pure and chaste *Brahmacariya* ¹⁷ laws? In the Himavanta forests, ascending one hill and descending another, fearless and bold, unexpectant of any danger, and companionless, when can I roam about? A skilful lyrist, to delight the mind, tunes the seven strings of a good lyre; even so, when can my mind be of one single tune, bereft, as it would be, of cares, anxieties, troubles, disappointments—in short, of all those causes that impart a tone of unevenness to it? Or as a tanner, for the purpose of manufacturing sandals, cuts tanned leather with a circular chisel, when can I reach a state of quiescence after cutting with the chisel of wisdom the meshes of concupiscence that envelope *nats* and men in many folds?"

Thus the *Pralaung*, actuated by a strong motive of renouncing the world, destroyed, by means of his *Tadangapahāna*, ¹⁸ the binding and pervading meshes of concupiscence so that he might not be entangled in them any more; and it took him more than four months to destroy his former

world-clingings bit by bit by means of his *nānata-dangas*¹⁸. And now, with an emancipated mind, he, like a bird, which freed from a snare, looks towards a region of liberty, cast a wistful eye towards the Himavanta region. He therefore sent for his Chief servitor and said : " Friend, do you now go to the bazaar where the utensils of asceticism are sold. Let your mission be kept a secret from the knowledge of the sub-king's mother and others. From that bazaar buy three robes and an earthenware alms-bowl, and do you return sharp." And the Chief servitor obeyed the king's command.

When the robes and the earthenware alms-bowl were brought, the king sent for the royal barber and ordered his hair and beard to be shaved. For this service the barber received a village, whose revenue he was to enjoy, with an injunction that what he had performed should not be disclosed to any one.

The *Pralaung* then proceeded to robe himself. One of the three *civaras* was used as a waist cloth, the second was enveloped round his upper limbs, and the third was placed on his left shoulder as a *dukuta*. The alms-bowl encased in a bag was slung across his right shoulder, and in his hand he carried a solid bamboo staff. Thus attired

he, with the gravity of a *Paccekabuddha*, paced to and fro two or three times on the upper turret of the palace. That day being inopportune for his departure he was forced to pass the night in the palace. On the next day however, when morning twilight was heralding the advent of the sun, he came down from the turret and prepared to start for the forests.

CHAPTER VII.

AT that time the mother of the sub-king did not exactly know the feelings of the king ; but it could not be said that she could not divine of what nature they were. This uncertain state of mind troubled her. She sent for the seven hundred young queens loved by the king and addressed them thus:—" Mesdames, it is now more than four months since that we have not seen our Lord. Six or seven thousand years have passed away since the coronation of the king. During this period he has never separated from me to enjoy pleasures alone. But now, during the last four months he has been enjoying pleasures alone, and it is probable that he has swerved from fidelity. Let us now go and pay our respects to the Lord of this kingdom. You are loved by the king, and you are still in youthful bloom. You should captivate the king's mind as completely as a large net keeps in its meshes a single fish

that has been caught. Go bedeck and besmear yourself with fragrant cosmetics and follow me."

In obedience to the command of the Chief Queen the lesser queens dressed themselves and followed her to the upper turret where the king was staying.

The *Pralaung* was on the point of descending from his palace to go to the Himavanta forest, and not one of the seven hundred queens, who confronted him, could instantly recognize him because of his being habited in a different attire. They thought that he was a holy *Paccekabuddha* departing after giving admonition to the king. They made room for him to pass and sat down in a suitable place and adored him. And the king in the guise of a *rahan* descended from the upper turret with great calmness and composure.

The seven hundred queens ascended to the upper turret and looked for the *Pralaung*. On the Royal couch they saw his Royal dress and regalia lying in a heap, and on that they saw lying coiled his hair in colour like the wing of the Padôn insect ; and they exclaimed : " The personage who descended just now dressed as a *rahan* we mistook for a *Paccekabuddha*. He

is not a *Pacceka*buddha, but our Lord ; let us even now go and entreat him to come back."

They descended from the upper turret and overtook the *Pralaung* as he reached the Eastern Entrance. They with dishevelled hair and beating their breast with both hands cried : " Lord, why have you acted in this way to break our hearts ?" and they wailed piteously saying other things. They then followed the king from behind. The ministers and the people also followed their example crying : " When our King has turned a *rahan* whence can we obtain another who will equal him in might, power, wisdom, and prestige ?"

The Buddha desiring to bring into prominence the fact that the *Pralaung*, in spite of the piteous wailing of the seven hundred queens, who followed him, remained undisturbed in mind and went his way in a free and easy manner, recited the six gathas beginning with—

Tâ ca Sattasatâ Bhariyâ—

The full meaning of these gathas is as follows :—

" *Rahans*, when I turned an ascetic and left the Palace for the Himavanta forest during my birth as King Mahâjanaka, my seven hundred queens dressed in their state dresses raised both

their hands on their head and cried : ' Lord, what fault have we committed so as to justify your hard-heartedness in deserting us ? ' Thus wailing piteously they followed me. These seven hundred queens who had small waists and who were still in their youthful bloom continued crying :—

' O King, should you desire to desert us it is proper that we should be made fully acquainted with the nature of the fault we may have committed. But you have thought fit not to say a single word on the subject ; and what is the reason of your hard-heartedness to desert us and cause our death of a broken heart ? ' With tears trickling down their cheeks, with hands uplifted on their head, and with unsteady gait my seven hundred queens cried and cried piteously—nothing could assuage their grief—and followed me. These queens, who followed the desire of their husband, and who only spoke loving words, on my right, on my left, and behind me, could no longer control themselves; they fell all around me in a supplicating posture and piteously spoke to me words to such effect : ' O King ! would you not be pleased to save us from heart rending sorrow. What is the reason of your cruelty in deserting us ? '

"*Rahans!* because King Mahâjanaka was urged on by a strong inclination towards asceticism he succeeded in destroying the meshes of concupiscence laid out by the 700 queens who were as love-inspiring as the consorts of the *Thagya*. Thus with a mind untrammelled he became purged of all feelings which would [endanger his equanimity; and casting off his gold salver weighing 100 *pos* he assumed the ascetic robe with an earthenware alms-bowl slung across his shoulder."

The Chief Queen Sivalidevi being advanced in years did not make use of any female blandishments as the 700 lesser queens. She only instructed them to use piteous means in order to allure the king out of asceticism, while she, with dignified composure, followed him crying and beseeching him sweetly to return to the Palace. The various forms of entreaty employed by Sivalidevi to induce the King to renounce his asceticism proving ineffectual even to elicit any answer from him she had resort to a stratagem to compass her end. She sent for a general called Mahâsenagutta and said to him: "General, at places not distant from the road the king is to travel by, do you set fire to the old houses and *zayats* so as to draw his attention, and put into the

fire wetted grass, straw, thatch and other combustibles in order to cause the production of smoke. Let the flame and smoke arise in great volumes." And the general did her bidding.

When great volumes of smoke had arisen Queen Sivalidevi went up to the side of the *Pralaung* and knelt down in front of him with clasped hands and dishevelled hair. She said : " Lord, you have not gone beyond the precincts of the city when the people lost respect for the majesty of Government. They shewed a laxity in keeping their fires and lo, a fire is burning near the Northern Gate. Unless you direct personally the putting down of this fire our regal conditions cannot be maintained. If such direction is declined the result will be, that the Chambers in the palace containing gold, silver, pearls, rubies and other precious stones, pearls as white and pure as the conch-shell, valuable dresses, skins of black antelopes, red sandalwood, ivory, copper, aluminium, brass, iron of different kinds, will be burnt. These treasures have never been destroyed in the time of your predecessors and why should they be destroyed in your very presence ? Therefore, it is but advisable that you should return to the Palace and issue such instructions to the generalissimo and the ministers as would be necessary

for the suppression of this fearful conflagration. Having done this, if you still desire to become a *rahan*, there will remain full scope for carrying out your wish. Without hearkening to my representation, if you persist in continuing your journey, the people of this city and all those who may hear about you will blame you for such indifference, saying to themselves that, though king Mahajanaka was possessed of wisdom, he forbore to order the suppression of the conflagration that was taking place before him, as if there was some established precedent which formulated that whoever put down a fire should not become a *rahan*. Moreover, to you personally, who are noted for his wisdom, might, and power, great shame would accrue because of your sufferance in your own presence of people given to destroying. Therefore, the present time is not ripe for you to turn a *rahan*. After this fire has been put down, you may renounce the world if you still desire to do so. But in the meantime may you be pleased to return to the Palace ?”

On hearing this speech the *Pralaung* said : “Queen, what do you mean ?” and wishing to secure his own liberty by all means continued : “Queen, in me all apprehension due to a clinging to lust of property and lust of the flesh has

been extinguished. This being so, my mind is enjoying perfect peace. Having secured this life of peace I do not consider that I shall be affected in any way by the burning down of the Palace, nay, of the whole city." And the king left by the Northern gate.

The seven hundred queens crying and wailing in various ways followed the king ; and the Chief Queen Sivalidevi surrounded by the ministers and people followed their example. On arriving outside the city Queen Sivalidevi bethought herself of a stratagem. She sent for the generals and ministers and commanded them to arrange for a sham plundering of the city by robbers and desperadoes. In obedience to this command armed warriors were detailed to the suburbs of the city with instructions to create a fearful commotion crying out : " strike them ! kill them ! capture them !" as if they were bent on plunder and destruction. At places which could be seen by the king, men from the city and villages with their body besmeared with a preparation of lac were instructed some to run about as if they had been wounded with swords or spears, and some to lie down among trees or on roadsides as if they had been killed. They were also instructed to raise a fearful cry. At this juncture Queen Siva-

lidevi approached the King and kneeling down at his feet with clasped hands entreated him to return to the city. She said: "Great King, the banditti, whose home is the forest, in spite of your very presence, are attempting to destroy this great city by creating a commotion. If you do not suppress it a sure destruction awaits the people. It is not proper that you should go away without quelling this rebellion going on under your very eyes. After suppressing it however, if you may still wish to turn a *rahan* you are at liberty to do so. May you be pleased therefore, to return to the Palace?"

When the King heard this speech he fully knew that, while he remained the visible head of the Government, no one would have dared to attempt the destruction of the city. He was aware that at the instance of the Chief Queen this commotion was created. Therefore to silence her once for all he said: "Queen, it is only those, who have apprehension begotten of attachment to the world, that are liable to destruction. To me, who have no such apprehension, there exists no danger of being plundered or destroyed. Even if the whole of Mithila is destroyed by the enemy I shall not be affected because, being free from all clings, I am leading a life o

blissful repose. I look on my kingship and all the pleasures attendant on it as saliva which has been cast off from the mouth, and being thus free from all attachment, I shall pass my time in the enjoyment of *Jhâna* like the Brahmas of the *Abhassara*¹ heaven whose food is joy."

Still the king moved on ; and still he was followed by Queen Sivalidevi surrounded by her host of attendants.

King Mahâjanaka foresaw the danger that might accrue to his asceticism by his not exerting his authority and suffering the queens and people, who did not wish to return, to follow him to the Himavanta region. He bethought himself of a means by which the return of these people to the city could be secured. When he had reached a distance of about 40 *usabhas* from Mithila he stopped on the journey and turning round thus accosted his ministers :— "Ministers, to whom does this city of Mithila belong?" and the Ministers made answer : "Great king, it belongs to you."

"Ministers, if it is true, as you say, that I am the lord of this city, I shall draw a line across the road beyond which no one shall go. If my command is disobeyed, and the line drawn not

respected, but crossed over, let punishment be inflicted on the transgressor." The king with his staff drew a line across the road and turning his back on his following proceeded on his journey.

The Ministers and others, on account of the great glory of the *Pralaung*, dared not cross the line, but casting their eyes towards him knelt down with their head prone to it and wept. The mother of the sub-king however, could not control herself, and looking towards the king she smote her breast. She knelt down with her head touching the line and wept rolling on the ground. Unconsciously she crossed beyond the line, and standing up she again followed the King. When the Ministers and the attendants saw the Chief Queen rolling on the ground and obliterating the line, they said that, since it had been crossed by no other than the person having a right to do so, there could no longer be punishment entailed by crossing it ; and they followed the example of the Chief Queen.

In spite of the exertions made by the *Pralaung* to free himself from the company of the queens, ministers, and people he was not successful in attaining his wish. He was obliged therefore, to traverse in their company a distance of 60 yojanas

towards the Northern Himavanta region with a soul panting for freedom. Thither he was followed weeping by his ministers and people headed by the Chief Queen. At nightfall on every day the mother of the sub-king had a stockade erected and a camp formed. The king however, did not remain in the stockade but slept alone outside at the foot of some secluded tree. Journeying in this manner a distance of 60 yojanas from Mithila was duly reached.

At that time, in a golden cave in the Himavanta region there lived a rishi² called Nārada who was enjoying the possession of the five *abhiññānās*³ and the *Jhanasamapattis*. After the expiry of seven days the rishi arose from his ecstatic meditation and jubilantly exclaimed:⁴ "O happiness! O happiness!" Desiring to know whether there was on Jambudipa any one desiring to strive after such happiness as was possessed by him he surveyed the island with his *dibbacakkhūāna* and saw that king Mahajanaka, who was a Buddha in an embryonic state, had renounced the world. Then the rishi bethought himself thus: "This king has renounced his kingship for asceticism. He is followed by the Ministers and people headed by Queen Sivalidevi. He cannot cause their return; and the following will be

perjudicial to his asceticism because he has attained only *tadangapahana* ⁵ and not *vikkhambhana-pahana* ⁶ and is like a fledgling that cannot escape from the entanglement prepared by them. Therefore, it will be proper for me to go and give him such admonition as would fortify his mind against all attempts made to shaken the faith which he has embraced with such a singleness of purpose." Agreeably with his intention he, by means of the supernatural power conferred on him by his *iddhividha abhiññāna*, left the golden cave and came through the air. He stood in the air before the *Pralaung* and wishing to afford him encouragement in not relaxing the energy, which had already been exerted, he began :

" My Lord *rahan*, what is this ? Unlike other *rahans* you are accompanied by a great many voices. The whole earth rings with the merri-ment of well dressed young men and women as if this place were a large town or village. I am constrained to put you this question : 'What is the cause of all these voices ?' "

To this question of Rishi Nârada the *Pralaung* replied : " Lord rishi, the boundary of the world of men is well defined by an encirclement of *Kilesa* ⁷ This encirclement I have destroyed and entered the state of asceticism which is free

from *Kilesa* ; yet these people are following me. All my clings to kingship have been extinguished, and like you, having found extreme delight in the enjoyment of *Jhānasamapatti*, I constantly revolve in my mind the thought that I have escaped from the meshes of concupiscence and entered asceticism. It was with this thought that I started for Himavanta. Do you put this question to me, who have turned a *rahan*, because you are ignorant of my circumstances, or because you are aware of them ? It is indeed within the bounds of probability that you have heard that king Mahājanaka abdicated his kingship over Videha and renounced the world."

When Nārada heard the *Pralaung's* words he desired to confirm him in his asceticism and said : " Lord *rahan*, do you think that, by simply donning a garb dyed in astringent juice, you have destroyed the encirclement of *Kilesa*. By simply becoming a *rahan* one cannot have destroyed this encirclement of *Kilesa*, because he may still be closely followed by the elements of *Kilesa* which obstructs one's passage to the country of the *nats*. That state of asceticism where the mind has been disciplined to withstand the attack of *Kilesa* may be likened to a pillar, and the fervour and zeal attendant on such asceticism

to a cord. He indeed has crossed this encirclement of *Kilesa* who has bound his mind to that pillar with that cord."

The *Pralaung* hearing the words of Nārada desired to vindicate his purity and to enquire the nature of the danger accruing from *Kilesa* ; and he said : " Lord Rishi, I have no longing for the enjoyment of concupiscence in this world of men or in the country of the *nats*. To me, who am free from such longing which is called *Kilesa*, how can any danger accrue ? Will you be good enough to point out to me the danger which is at hand ?"

Nārada complied with Mahājanaka's request by saying : " Lord *rahan*, a man may have escaped from the meshes of concupiscence and reached the state of asceticism and yet be subject to the dangers inherent in him. Some of these dangers are excessive indulgence in sleep, idleness, stretching out one's limbs through inaction, finding no delight in practising the laws of asceticism, and being cloyed with food through immoderation. You have a prepossessing appearance which will command the adoration of others. This adoration will be heightened by the knowledge of your having turned a *rahan* after abdicating your throne. Owing to these circumstances you will be held in high esteem,

and offerings of delicious food and drinks will be made to you. You will receive an alms-bowlful of these delicacies and partake of them to your heart's content. You will then enter your monastery and stretching yourself on a bedstead with a careless air fall asleep snoring, speaking in sleep,² and rolling from side to side. When you are awake, without getting up you will stretch out your limbs for a long while ; and though you may get up eventually, through being cloyed with rich food, you will not feel inclined for any exertion and will therefore refrain from sweeping your monastery, providing yourself with water for drinking and ablution, and from devoting yourself to religious meditation. But you will lie down again on the same bed and go to sleep. These are some of the dangers which are inherent in you. The mere rejection of concupiscence does not exhaust the category of dangers to which *rahans* are subject. If you, after saying to yourself that you have acquired a control over concupiscence and turned a *rahan*, relax your vigilance, you will become subject to the dangers I have indicated. *Kamavittakka*⁸ will increase and you will find no enjoyment in the practice of the laws of asceticism."

The *Pralaung* desiring to thank the Rishi for his admonition said : " Lord Rishi, you have been pleased to give me wholesome admonition after a slight acquaintance. You are indeed my mentor. As I do not know your name will you be pleased to acquaint me with it ?"

To this the Rishi replied : " Lord *Rahan*, people call me 'Nârada rishi' by name ; my patronymic is Kassapa. I live in the far-off Himavanta enjoying *Jhâna*. As I considered that even a momentary association with the virtuous would be productive of good I came to you. I thought you were a virtuous man. I find that my surmise is correct because you are devoted to the practice of what is good, and because you are amenable to the admonition given by wise men who have your welfare at heart. According to your present intention may you, as long as you live, find enjoyment in asceticism and not fall away from it ! May you ever be possessed of the four excellent *Brahmaviharas* which are the mainstay of good men viz. : love, compassion, joy, and equanimity !

" In this world some of the so-called good men relying on what they are, or what they may have done, pride themselves on their being called givers of charity, observers of the five,

eight, or ten ; precepts, possessors of *abhiññāna*, and *Jhāna* acquired by *Kasīnaparīkamman*,⁹ members of the Kshatriya, Brahman, or Vaisya caste.¹⁰ Suppress such pride by humility, or by virtue and wisdom, which you evidently possess.

“ In this world those who possess certain attributes pride themselves on such possession with a pride which is either commensurate with their status in life or not. Suppress all these kinds of pride, and, ever as long as life lasts, strive after the observance of the laws of asceticism practising unswervingly the ten *Kusalakammāpathas*,¹¹ *abhiññānasamāpattis*,¹² *Kasīnaparīkamman* and other religious practices.” After giving this admonition the Rishi Nārada returned through the air to his golden cave. When the Rishi left the *Pralaung* resumed his journey towards the North Himavanta followed by the mother of the sub-king, the ministers, and the people.

CHAPTER VIII.

IT happened that at that time in a golden cave in the Himavanta region there lived a Rishi called Migâjina who was endowed with the faculty of *Jhânasamâpattis*. After enjoying ecstatic meditation for seven days he, like Nârada, surveyed the world and saw the *Pralaung*. Then such thoughts as these arose in his mind : " King Mahâjanaka has now made his renunciation of the world, yet his queens and subjects are ever hindering him from his cherished end by following him wherever he goes. Perhaps, it will be proper for me to go and give him such admonition as would ward off the danger that threatens to vitiate his asceticism." Agreeably with his thoughts the Rishi, as in the former case, undertook an aërial journey, and standing in the empty air just in front of the *Pralaung* asked him his name and lineage. He then said :

" King Mahâjanaka, as you are aware, the great city of Mithila receives tributes from towns, villages, and hamlets. It is filled with

elephants, horses, chariots, foot-soldiers, *thūhtes*, *thūgywès*, ministers, *purohitas*, and friends and relatives of the king. There you exchanged your costly garments and your golden salver weighing 100 *pos* for this poor ascetic garb, and this poor earthenware alms-bowl. What may be the cause of all this ? Is it that you are obliged to be consoled with this earthenware bowl because you cannot veto the unanimous verdict of your relatives, ministers, and subjects that you should be banished your kingdom to the Hima-vanta forests ?”

Being faced with this question, the *Pra-laung*, to vindicate his innocence, replied :

“ O Rishi, who is clad in the skin of an antelope ! For full seven thousand years was I king over the great kingdom of Mithila ; and during this period never did I on any one occasion, or in any one affair, gain my point unjustly over my relatives, ministers, or subjects ; nor did they gain theirs over me. It was with justice and equity that I ruled over my relatives, ministers, and subjects ; I had, therefore, no cause for apprehension that any one was disaffected towards me.”

The *Pralaung* thus vindicated himself and to shew that his renunciation was influenced by a noble aspiration he continued :

“O Lord Rishi, clad in an antelope's skin! In this world every one without exception is being continuously gnawed by an insect called *Vatthukâma* and *Kilesakâma*,¹ or sunk in the slough of the slime of *Kilesa*, or bound by the withes of *Kilesa*. It is only ignorant *puthujanas*² that are enamoured of this insect *Kilesa*, this slime of *kilesa*, and these withes of *Kilesa*. Such unknowing *puthujanas* are continually subject to the danger of suffering in *samsâra*.³ I perceived the sinful nature of the worldly conduct of these ignorant people, and wishing to escape from the liability to suffer like them, I donned this garb and determined to live on the contents of this alms-bowl—in short I became a *rahan* to observe the laws. Thus I turned an ascetic not because I had committed any wrong, nor because I was undaunted by the dangers of *samsâra*.”

Migâjina was pleased with the *Pralaung's* answer, and wishing to hear it in extenso said :

“O noble ruler of Videha! The words you uttered were pregnant with subtle meaning. Pray, at which teacher's feet did you learn them, and who may that teacher be? Judging by the extreme purity of your words I would infer that such words could not have been expounded for the first time by no other than *Kammavâdi*⁴

rishis endowed with *abhiññānas*, the result of ecstatic meditation, or by the *Pacceka-buddhas* replete with *āsava-kkaya-vijjānāna* ; and without receiving guidance from such teachers it is impossible to practise the precepts you have recited.

“Great king ! If a man is beyond the pale of the influence of *Karma*, he may be called a *samana*. As you have uttered words becoming the lips of Buddhas, your teacher must be a man of supreme intelligence. Let me know the truth as to who your teacher is.”

Thus refraining from putting to the *Pralaung* such a concisely relevant question as : ‘Did you become a *rahan* of your own free will because you had a loathesome feeling for concupiscence ?’ and bearing in mind that cereals⁵ could be obtained only by cutting down the stalks, and desiring to listen to an account in extenso of the *Pralaung’s* renunciation, the Rishi Migājina spoke highly of his answer, and by employing a figure in rhetoric called ‘cutting cereal-stalks with a scythe’ framed a question in which prominence was accorded to points not specially required.

On hearing the Rishi’s words the *Pralaung*, wishing first to give an answer just required by the question, replied :

" Lord Rishi Migājina, I have never been to any teacher * with suitable presents to pray for an exposition to the advantages of becoming a *rahan* or of the duties that *rahans* should observe; nor has any teacher expounded to me the bliss of asceticism and the duties it involves." Then to narrate the circumstances of his own asceticism at full length from its beginning he said :

" Lord Rishi Migājina, to speak the truth, two mango-trees were my teachers ; for one day I happened to go out to my garden surrounded by horses, elephants, chariots, foot-soldiers, ministers, the Purohita, and the members of the Royal Family, and attended by sky-rending musical strains emitted from drums, tom-toms, clarions, harps, lyres, gongs, triangles, tambourines, small drums and many other instruments, and saw at the garden-gate two mango-trees growing within the garden-hedge and having

* NOTE BY THE BURMESE TRANSLATOR.

The *Pralaung* constantly served the *Paccehabuddhas* with food, and yet he said: " In my renouncing the world I had no teacher to get instructions from." The commentary, however, explains away this apparent discrepancy by saying: ' Na kadaci uddissavasena pabbajjaya gune pucchitabbo. 'Though the *Pralaung* constantly made charitable offerings to the *Paccehabuddhas* and listened to their preaching he did not question them regarding the advantages of asceticism.' Thus he was justified in saying that he had not been instructed by any teacher.

some of their branches protruding beyond it. Of these two trees one had a fresh and emerald-green foliage, while the other was bereft of its branches, and presented a stunted appearance. On seeing this difference there arose a desire in my mind to know its cause, considering that the two trees grew on the same kind of soil and that they were attended with the same amount of care. I then descended from my elephant and, approaching and inspecting the trees, asked my ministers for an explanation. They replied : ' This tree bore fruits and was consequently subjected to human depredation : thus its foliage has been destroyed and it presents a stunted appearance. But that other tree was barren ; therefore, it still retains its luxuriant and shady foliage.' No sooner had I received this reply than I likened my kingship to the fruit-bearing tree and asceticism to the barren tree, and being overcome with great fear, I renounced the world.

" Lord Rishi Migājina, the antelope is killed for its skin, the elephant for its tusks ; in the same manner, persons in authority, on account of their high position, are threatened by many kinds of dangers, and are, therefore, liable to be destroyed by enemies. To one

that lives alone in solitude, having no house or home, or property, and no companion bound by the tie of concupiscence, how can there be him any liability to be harassed by enemies? Having this apt comparison in view, my mind became constantly inclined towards asceticism ; and I accordingly became a *rahan* by taking to heart the lesson taught me by these two mango-trees."

When the *Pralaung* made such answer, Migâ-jina was pleased and exclaimed : " Good, good, King Mahâjanaka," and continued : " watchfully guard your present state of mind so that it may not be destroyed by enemies, and never be remiss in your vigilance." After giving this admonition, the Rishi went back to his abode, which was a golden cave in the Himavanta region.

After the Rishi had gone away, the mother of the Heir Apparent with both her hands clasped on her head and touching the *Paralung's* feet with her forehead piteously said :—

" Oh king ! In your now turning a *rahan* you did not intimate your wish to those that were worthy of your confidence. You suddenly became an ascetic—in fact, the motive which urged you towards asceticism was as sudden as the whoop of the *Garuda*⁶ bird when he carried off

the crowning foliage of a banyan tree. On account of this suddenness, the royal relatives, ministers, and the people are heart-sick at finding themselves so unexpectedly bereft of their protector.⁷ They are likewise sorrowful as they have a presentiment that, being now without a protector, their safety may be endangered. The further do they cast their minds into the future the more gloomy does it appear to them and the greater becomes their fear. When you desired to become a *rahan* had you made suitable arrangements whereby advancing some officials and degrading others, and had you left instructions as to the conduct of the government, your authority would have still been felt, and peace would have continued to be established as if 'on the setting of the sun the light of the moon appears.'⁸

"But it is no use to sigh for the past. I pray you therefore, to return to the capital and deliver the crown to our beloved son Dighâvu. This line of action will no doubt be consistent with your desire to promote the welfare of all. Then after creating a 'place of refuge'⁹ for the people you might, if you so desire, remain in the Palace without attending to laic state affairs. Or as a *rahan* you might dwell in the Royal Garden. Or

you might enter the Himavanta region towards which your steps are bent. After thus making arrangements for the carrying on of the government you might do whatever you like to. But now you have not fully discharged all your duties ; and therefore, may I again beg leave to say that it is meet for you to return to the capital. ”

Though the *Pralaung* heard this pitiful prayer the progress on his journey was not affected ; and to shew that he had no clinging for anything worldly he said :

“ My Chief Queen, I have now become an ascetic after cutting off all attachment to the people living in towns, villages, and hamlets, to all my queens including yourself dwelling in the Palace, to my relatives as sons, daughters and daughters-in law, to my generals, ministers, the Purohita, and soldiers, and to the sovereignty of this great Empire. There are, therefore, no sons and daughters to an ascetic like myself.

“ But there is Prince Dighavu, our beloved son, who is well-known to the people of Videha. He is affable, sagacious, clever, and intelligent. He is possessed of deep, far-seeing, penetrative thinking powers, and capable of promoting his

own interests as well as those of others.¹⁰ He is learned in all the arts and sciences whose knowledge is worthy of acquisition. This Prince Dighâvu, our beloved son, will assume the kingship of Videha, and will, as I did, have at heart the interests of the Empire. Indeed, the people have no occasion to complain that owing to my remissness, they have been bereft of 'their refuge.' "

Uncheered by such words the mother of the sub-king still continued to follow the steps of the *Pralaung* crying : " Lord, if you turn a *rahan* how am I to live alone ? Lord, your having acted in this manner has left me no scope for action."

Then the *Pralaung* wishing to point out some scope for action to the sub-king's mother said :

" Well, my Chief Queen, if you cannot think of doing any thing, come here, and I shall tell you what to do.

" Now that your son has become king you cannot remain without helping him in his government ; and in doing so, you will find it hard to rectify a matter that has gone wrong. And so in acting thus sin will accrue to you through your thought, word, or deed. Now, this sin will not lead you to a good state : it is of such a

nature as to lead you to the state of the four-fold *apāya*¹¹ misery.

"Thus by your living together with your son greater sin will entail on you, and you will consequently go to *apāya*. I therefore, think that you had better turn a *rahan*¹² carrying an almsbowl, wearing whatever cloth that may be given to you, and contenting yourself with whatever food offered to you, even if that be a morsel from each house ; and observe alone the laws of *Kamma-thāna* at a place, where merit can be acquired. Such a mode of life will be praised by the virtuous."

While the *Pralaung* was thus giving admonition to the Chief Queen the sun set. They were then in the neighbourhood of Dhuna, and the mother of the sub-king had a fortress built where she took up her quarters for the night, while the *Pralaung* passed it at the foot of a tree not far from his followers.

At day-break on the next day the *Pralaung* resumed his journey ; and the mother of the sub-king commanded the soldiers and the ministers to join her afterwards, and, journeying slowly and gradually, followed her Lord alone so as to overtake him. In due course both reached Dhuna at a time when mendicants were returning from

their begging rounds.¹³ At the time of their arrival it happened that a certain man bought some beef from a stall and broiled it on a spit over a fire. To let his meat cool he placed it on the end of a plank, and stood by with his attention diverted to some other object. At that moment a dog seized the piece of meat and ran with it towards the Southern Gate. The man knowing that his meat had been carried away by a dog chased it up to that Gate. Finding that he could not overtake it, and being disgusted with the chase, he returned saying to himself: "Let it be lost." The *Pralaung* and the sub-king's mother were then going towards that very Gate, and when they confronted the dog, it became frightened and ran away leaving the broiled meat behind. When the *Pralaung* saw the meat left by the dog he said to himself: "The dog has left the meat behind because it has no desire for it. The meat seems to have no other owner, so it is purely *pam-sakula*¹⁴ food." He took out his earthenware alms-bowl from his bag, picked up the broiled meat, and went to a place, where there was water, with the intention of eating it.

At this juncture these thoughts arose in the mind of the sub-king's mother:—"If the king

still has any attachment to his kingly dignity, and a mind not firmly established in asceticism, he will not surely eat this abominable, dirt-besmeared, broiled meat left by a dog¹⁵. But if he does eat it he cannot have the least desire to bear rule over us again." And with such thoughts in her mind she said: "Lord, do you intend to eat this abominable, dirt-besmeared meat left by a dog. Surely this cannot be food worthy of being served up to a great king."

"My Chief Queen," rejoined the *Pralaung*, "because you are unintelligent, you do not know the extraordinary flavour of this meat." So saying he sat down at a place where water was procurable, and meditating on the lawful manner in which the meat had been obtained, he ate it as relishingly as if he were eating some ambrosia. He then strained some water and drank it. After this he rinsed his mouth and washed his bowl and hands.

The Chief Queen Sivalidevi then desiring to cast reproach on her husband said:

"King Mahâjanaka, a virtuous man who is high-born, though he may have been hunger-stricken for three or four days previously, will not—even if he gets it—eat food as abominable

as this broiled meat. Will he not rather die¹⁶ than eat it? But you, Lord, do not evidently come of a high family; for you ate in my very presence, this abominable, dirt-besmeared meat left by a dog, without paying any due regard to my feelings, but with great relish causing, so to speak, my heart to be rent in twain. And how becoming this conduct is of you!"

On hearing the Queen's words the *Pralaung* desired to descant on the excellent food afforded by the meat, and he said:—

"Sivali, you seem to be of opinion that only such food as is well cooked with spices and oils constitutes the food of the virtuous: and you do not know that this broiled meat deserves to be food for the virtuous. This broiled meat has been cast off by both its owners the lay man, and the dog; hence it is purely *pamsakula* food, and I obtained this *pamsakula* food in a lawful way. Only such food as is thus lawfully obtained constitutes food for the virtuous. Similarly Sivali, not only in this matter but also in this world in obtaining possession of dresses and ornaments, silver and gold, and other things made use of by men, the standard of excellence to be observed is not that such property is valuable or not, or that it is beautiful or not; but

that it has been lawfully obtained. If any property or priestly utensils are obtained by lawful means, and even if such be worth only an *addhamasaka*,¹⁷ yet they are made use of by the virtuous. Whereas property, not lawfully obtained, though it may be worth lakhs upon lakhs, is made use of by the wicked only ; hence wise men of old have declared that such unlawful property should not be made use of by the virtuous. And did you not know this declaration ? And why did you say that this broiled meat, so excellent and so lawfully obtained, was food for the wicked and the low-born. ? ”

The *Pralaung* then got up from his seat and resumed his journey closely followed by the mother of the sub-king. Talking along the way they arrived in due course at the Southern Gate of Dhuna.

At this Gate, it happened that a number of young girls were playing with miniature pots, vessels, and corn-sieves with which they, in a mock manner, cooked sand deeming it rice, measured it, and winnowed and tossed it about as if it were paddy. Among the group of girls was one who had two wristlets on one hand and only one on the other. She, in a mock manner, shook and tossed about the sand in her small corn-sieve

in imitation of separating the rice-grain of different qualities. In her movements a sound was produced by the concussion of the two golden wristlets on one of her hands while the wristlet on the other did not produce any sound for want of an impinging body. When the *Pralaung* saw this, these thoughts arose in his mind:—

“Sivalidevi is now following me continuously ; and women being the bane of ascetics, if other people see me in her company they will have occasion to slander me saying : ‘This man, a *rahan* as he is, has not cast off his wife!’ If this owner of the golden wristlets be a wise girl, she would be capable of speaking in such a way as to hinder Sivali from following me. Perhaps through her speech I might escape from Sivalidevi’s company.” With this intention the *Pralaung* approached the girl and said:—

“My beloved girl,* so beautifully dressed, and who has not passed an age when she should

* NOTE BY THE BURMESE TRANSLATOR.

In this case judging by the term ‘*kumâra*’ used with reference to the girl alluded to above, we are to understand that she was not a ‘*gori*,’ eight or nine years old, unweaned, and unperturbed by passions ; nor a ‘*kañña*,’ thirteen or fourteen years old, weaned, and just beginning to be perturbed by passions ; nor a married woman called ‘*itthi*’ ; but a girl of fifteen still unmarried.

The term ‘*kumâri*’ is applicable to a girl from her fifteenth year to the end of the ‘first period of her life’ provided that she remains unmarried

cease nestling at her mother's breast, why does sound issue from one of your hands and not from the other as well?"

The girl was a possessor of *paramis*¹⁸ and when she heard the *Pralaung's* question, she not answering only the point asked, gave a comprehensive answer¹⁹ so as to establish a precedent:—

She said: "Lord *rahan*, on this my hand there are two wristlets: they strike against each other: hence a sound is produced. This is but a natural result of anything with a companion. While on this my other hand there is only one

But if a girl gets married though she be fifteen only, the term 'kumâri' becomes inapplicable to her, and she comes to be known as 'itthi' in Magadhesse which means a 'married woman.'

There are three kinds of 'kumâri': old, young, and intermediate. The owner of the golden wristlets referred to was neither old nor intermediate, but a young 'kumâri' just merging into her fifteenth year. Wishing to bring out this distinction prominently (the Buddha) did not say 'kumâri' simply, but 'kumarika' with a *ka* augment. This nominal affix *ka* signifies distinction, measurement, and diminutiveness. The *ka* affix in 'kumarikâ' like that in 'manavaka,' and 'potaka' signifies diminutiveness. Thus in conformity with Buddha's dictum 'attho akkharasaññato'—the meaning is indicated by means of letters—the meaning is modified by means of letters, and we can conceive a catena of ideas by seeing a word.

The reason for the girl alluded to playing with a corn-sieve at that age is, either because a long term of life was allotted to the people of that period, or because being the daughter of a high and virtuous family accustomed to wear gold and silver wristlets and anklets, she still retained the disposition of a young girl.

The above parenthesis is written with the object of showing how a differentiation in meaning is expressed by certain grammatical signs.

wristlet ; in this case no sound is produced as there is on other wristlet to be impinged against. This single wristlet resembles an ascetic in whom concupiscence has been extinguished. Lord *Rahan*, not only in this case of the wristlets, but also in other matters in this world, it is an inevitable law that jarrings arise when there are two things in company. One who lives alone and companionless—who will come and dispute with him? A *rahan*, who, with a view of attaining *svarga* ²⁰, has cut off his hair and beard, should likewise delight in living companionless in solitude. What reason, Lord, have you for making this beautiful woman follow you in your search for food through towns and villages? Is she your wife or sister? It is not becoming for a *rahan* to be associated with a woman in living or travelling, even if she be his own sister. By your continual living together with this woman danger to asceticism through woman will soon accrue to you."

On hearing the girl's words the *Pralaung* be-thought himself: "This young girl has given me excellent admonition. Perhaps, the truth of her words has been brought home to the mind of *Sivalidevi*. The girl has indeed rendered me good service." Then he said to *Sivalidevi*:

“Sivali, do you recollect the words of this young girl? Judging by her age she is young enough to be my daughter or grand child ; or judging by her pedigree and position in rank and wealth she is as low as one of my menial slaves ; or judging by her appearance she is on an equal status with my hand-maids. And now, in spite of my exalted position I have been made the butt of this young girl’s slander all on your account. Bearing this in mind, my good and dear Chief Queen, if you at all love and pity me, take any one of these two routes you would like to travel by, and separate yourself from me. I shall go by the route unselected by you. Henceforth from to-day, do not mention me as your husband, nor create occasion for me to say that you are my wife.

“On your account my slanderer, this young girl, who is not my equal, whose status is not so high as that of my menials, now slanders me as she would her own menial. My good sister, do listen to the words I have said, and travel by another way to a place where you can acquire merit.”

On hearing these words the sub-king’s mother felt as if a piece of red-hot iron had pierced through her very heart, but she forced herself to

retain her consciousness as she was in the presence of the girl, and as she dared not disobey the command of the *Pralaung*. She said : " Great king, for the last 7,000 years and ever since I came of age, we have been ruling together. But Lord, only to-day what reason had you to be cruel enough to have said that you were not my husband ? If you do not wish me to follow you, will you travel by this right-hand ²¹ route as you are indeed an excellent man ? As for me, I shall take this left hand route." So saying the Queen travelled a short distance. But she felt that she could not bear this separation as her heart was with her husband ; so, she turned round and rejoined the *Pralaung* with whom she continued her conversation. The *Pralaung* could not effectually separate the Queen from him ; and he had to suffer her accompany him in entering Dhuna on his begging round.

CHAPTER IX.

WHILE going his begging round in the city of Dhuna the *Pralaung* reached the door of a fletcher's house, and there he stood. And Sivalidevi remained at a respectable distance. At the time the fletcher was engaged in heating his arrows over a brazier and straightening them after soaking in vinegar and looking at them with one eye shut and the other open. On seeing the fletcher the *Pralaung* bethought himself: "If this fletcher is possessed of wisdom he is sure to say something to me. I will put him a question." So thinking he approached the fletcher and said:

"Fletcher, listen to what I am going to say. You are now straightening your arrows with one eye shut and the other open. If you make use of both eyes, which are like burning lamps placed closely to each other, would not your process of straightening be rendered easier? Why do you shut one eye? Do you see better with a single eye?"

The fletcher, having acquired *paramis* in his previous births, was a wise man ; he therefore, made answer¹ not to the point as required by the question put to him, but according as the subject led him. He said :

“ Lord ascetic, it is not good in every case to have a number of companions. In the matter of straightening these arrows also, if both eyes are made use of, attention will be drawn to many things, hence, the number of sensuous objects will be multiplied, and the process of straightening will be rendered difficult owing to the obscuration of discernment caused by both eyes not being able to distinguish finely the elevation, swelling, evenness, twisting, declivity, angles, straightness, and crookedness of the arrows. But if only one eye is used attention will be concentrated, and serenity of mind will be attained ; hence improving and straightening will be rendered easy by the eyes being able to distinguish finely the crookedness, straightness, angles, twisting, declivity, and elevation of the arrows.

“ Lord ascetic, not only in this matter of straightening arrows, but also in other matters where the process of straightening is required, if there be two directing persons using their

individual discretion, interference and disputes will arise ; hence it will be hard to attain to truth as there is no serenity of mind. But if one matures his wisdom and powers of observation and acts exercising his individual discretion, he will easily attain to truth as his attention is concentrated with respect to external objects.

“ And you, Lord ascetic, who, aspiring to the attainment of *Svarga*, have put on the garb dyed in astringent juice³, why have you brought a woman, a creator of impediment to your progress ? This woman has not lost her beauty, and her dress bespeaks her royal estate. Lord *rahan*, is she your wife or sister ? Even if she be your sister, surely it is not meet that she should live together and go about with a *rahan*. Is it not true that a *rahan* achieves the object he has been aspiring to by living alone and observing the laws of asceticism and acquiring serenity of mind by fixing his attention on a good object ? Lord *rahan*, if you continue to dwell with this woman before long danger will accrue to the purity of your asceticism. You should therefore, cast off this woman and dwell in solitude strictly observing the laws of asceticism.”

After giving such admonition to the *Pralaung* the fletcher, forgetting that the latter had come to his house to beg for food, resumed his work of straightening arrows without enquiring as to the object of his visit. And the *Pralaung* after his conversation with the fletcher went along the rows of houses begging for food. He obtained spoonfuls and lidfuls of hard and soft rice and curries. He then went out of the city and took his meal where good water was procurable.

Sivalidevi followed the *Pralaung* wherever he went, and at the time of his taking his meal she remained at a respectable distance and watched him eating. After his meal the *Pralaung* washed his mouth, hand, and alms-bowl, and taking out a bag placed the bowl in it. He then called Sivalidevi and spoke to her as he had done after his talk with the girl of Dhuna.

He said :—

“Sivali, did you hear the words of the fletcher. This fletcher, who, in rank and position is not respectable enough to be *my* menial, has reprimanded me as if I were *his* menial. My being thus reprimanded is owing to no fault of my own, but through your obstinately following me,

“My good Queen, if you really love me, pray let me practice the laws of asceticism in freedom. Do not follow me any more. Here are two paths : do you choose one, and I shall go by the other.

“My good sister, from to-day do not speak of me as your husband. Go to some place where merit can be acquired, and observe such laws as would translate you to a happy abode. On my part I shall not speak of you as my wife. I shall go to a place, where merit can be acquired, and there in solitude practice the laws of asceticism.”

Sîvalidevî could not complain of the well-merited rebuke of the *Pralaung* ; nor could she part from him without any heart-pang. She said : “Great king, as you are an excellent man do you take the right-hand path ; and I shall take the left-hand path.” But she had not gone far along that path, when she returned crying : “Lord, I cannot go separated from you.”

So she again followed the *Pralaung*.

As the *Pralaung* could not induce the Queen to separate from him he was obliged to go in her company towards the northern Himavanta region.

The ministers and the generals who had now overtaken the Royal party followed the *Pralaung*.

The journey being thus resumed a thick green forest with impenetrable foliage was sighted at a short distance, and the *Pralaung* resolved to cause the Queen to return on his arrival at the entrance to that forest. Agreeably with this resolution he plucked a blade from off a tuft of *bīrana*³ grass and calling the Queen to come near he said :— “Sīvali, behold, by putting this plucked portion in contact with the tuft of living grass can it be rejoined ?

“Similarly have I cast you off as I am desirous of practising the laws of asceticism : hence I have no more desire to associate or dwell with you.

“Sīvali, I am just like that blade of *bīrana* grass I plucked off, and I desire to live alone in the Himavanta region observing the laws of asceticism.

“You have attained an age when one feels satiated with his enjoyments ; and bereft of me why enjoy happiness and pleasure ? Like me, you might turn an ascetic and live in solitude.”

On hearing this speech, Queen Sīvalidevī, thinking that she was about to be deserted by her husband, who had resolved to enter the forest close by, and who had uttered such words of coldness to her, became sorrowful for the protector she was

going to lose. She beat her breast with both her hands clenched as if she was determined not to live unless all attempts against her life had failed. She lost her consciousness even while standing on the road and she reeled and fell like a plantain-tree cut at its root. When the *Pralaung* knew that the Queen had fallen down senseless he rubbed out his foot marks and ran into the forest.

The ministers had already given up their hope of persuading the *Pralaung* to return ; so they did not follow him, but gathered round the unconscious Queen, whom they brought round by shampooing and splashing water on her.

When the mother of the sub-king regained her consciousness she asked the ministers : " Ministers, where is the king ? " And the ministers replied : " As we remained at some distance we do not know where the king is gone to."

" If this be so, do you at once set about to find him."

The ministers daring not to disobey the command of the Queen formed themselves into small parties and began searching for the king here and there in the forest. After a fruitless search they returned and reported accordingly to her.

On receiving the news the mother of the sub-king wept bitterly. She directed a *ceti*⁴ to be built at the place where the *Pralaung* stood and showed her the *bīrana* grass. She offered incense and flowers at it and returned home from that forest-opening surrounded by her host.

Meanwhile the *Pralaung* practised *kasina* meditation in the Himavanta region, and casting off all cares and anxieties great and small became possessed of a pure heart and a calm mind. Within seven days he became endowed with the *abhiññāna* powers, in the enjoyment of which he passed 3,000 years in the Himavanta region without ever visiting the haunts of men.

The mother of the sub-king returning from the forest-opening arrived at Dhuna in due course. There she built three *cetis* one at the place where the *Pralaung* conversed with the fletcher ; another at the place where he conversed with the girl ; and the third where he ate the cast-away beef. After offering flowers and incense at these pagodas the Queen pursued her journey and built two more *cetis* ; one at each of the places where the *Pralaung* held a conversation with the Rishi Migajina and Nārada respectively. She offered flags, banners, flowers, and incense at these pagodas, and again resuming her journey

she built three more *cetis* : (1) at the place where the *Pralaung* with his staff drew a line across the road ; (2) in the neighbourhood of Mithila where the Queen informed the *Pralaung* about the raids and dacoities that were going on ; (3) at the place where she told him that the city had been set on fire. Flowers and incense were offered at these pagodas. And in due course the Queen reached Mithila.

After holding festivals in honour of these *cetis* the mother of the sub-king ordered the city to be decorated, and surrounded by the ministers, generals, and soldiers went to the Royal Garden accompanied by her son. She caused the sub-king to stand on the auspicious table-stone and had the coronation ceremony performed. At the same time she delivered to him the ministers, generals, and soldiers, together with the kingship, and addressed him thus :—

“ My beloved son, as your father has done before you, rule this kingdom with equity and justice so that peace and order will accrue to its four quarters. Do not be remiss in the exercise of your duties.

“ As for me, I shall dwell here in this garden as an ascetic in accordance with your father’s wishes.”

And the Queen sent her son away after giving him full instructions. King Dîghâvu surrounded by the ministers, generals, and soldiers, entered the city and assumed possession of the throne.

After the departure of her son the mother of King Dîghâvu sent for a barber and ordered him to get her some ascetic robes and an alms-bowl at the bazaar where such articles of asceticism were sold. She had her hair shaved and turning an ascetic lived in that garden. Cutting off all anxieties great and small and practising *Kasina* meditation, she, in a short time, became endowed with the first kind of Jhâna samâpatti. ⁵

The mother of king Dîghâvu lived in the Garden for 3,000 years in the enjoyment of ecstatic meditation. When she died she was reborn in the Brâhmapârisajjâ ⁶ heaven without losing her Jhâna. * The *Pralaung* too passed 3,000 years in the Himavanta region enjoying abhiññâna, and when he died he was reborn in the Vehapphala ⁷ heaven without losing his Jhâna.

* NOTE BY THE BURMESE TRANSLATOR.

The expression "Jhâna nipattetvâ" occurs in lieu of "abhiññâ samâpattiyo nippattetvâ" because women, who are not patisambhidapattas, though they may become endowed with Jhâna, cannot attain the fourth Jhâna which is the basis of abhiññâna. And abhiññâna cannot be attained unless the fourth Jhâna has first been attained. The occurrence of the expression "Jhâna nippattetvâ" is due to the fact that only the first Jhâna samapatti was attained.

NOTES.

CHAPTER I.

THIS Chapter contains a commentatorial note by the Burmese translator in which he gives a practical illustration of verses 137, 138, 139, 140 of the Dhammapada, a Buddhistic work supposed to contain verses actually uttered by Gotama Buddha during his life-time. The following is Max. Muller's translation (*vide* his Dhammapada pp. 37-38):

- 137. He who inflicts pain on innocent and harmless persons will soon come to one of these ten states :
- 138. He will have cruel suffering, loss, injury of the body, heavy affliction, or loss of mind,
- 139. Or a misfortune coming from the king, of a fearful accusation, or loss of relations or destruction of treasures,
- 140. Or lightning-fire will burn his houses ; and when his body is destroyed, the fool will go to hell.

Then follows an enumeration of the six *nāyakagunas*, or the qualities which should be possessed by all leaders of men. These are :—

- I. *Khamāguna*.—Forbearance in not taking notice of a trivial offence.
- II. *Jāgariyaguna*.—Sagacity and wisdom in the dealings of life as in walking, living, sleeping, dressing, eating.

- III. *Utthānaguna*.—Possessing industry two or three times that of one's subordinates in all matters of business.
- IV. *Samvibhāgaguna*.—The faculty of organisation according to the nature of circumstances.
- V. *Dayāguna*.—Loving one's subordinates as oneself.
- VI. *Ikkhanaguna*.—Investigation into all manner of affairs and adjudicating on the evidence elicited.

The translator winds up by saying that king *Arittha* Janaka, being destitute of *Ikkhanaguna*, was led by anger and malice to sin against an innocent man. By this sin it was, he adds, in accordance with the doctrine of the Buddha as embodied in the *Dhammapada*, that *Arittha*'s ruin was occasioned.

1. *Mahājanaka*.—King of Mithilā of the solar race. When Nimi, his predecessor, died without leaving a successor, the sages subjected the body of Nimi to attrition, and produced from it a prince "who was called Janaka, from being born without a progenitor." He was the first Janaka, and twenty generations earlier than Janaka, the father of *Sitā*.—*Dowson*.

Our Burmese translator explains the term "*Mahājanaka*" in quite a different way. He drives it thus :

"Yo rājakumāro mahājanehi kanitabbo nanditabbo ti 'Mahājanako' " :—

"The young prince is called *Mahājanaka* because he is worthy of being cherished and loved by the people." The difference between the Sanskrit and Pāli renderings of the same term may be attributed to the two modes of analysis to which "*Mahājanaka*" may be subjected :

(i.) *Mahājanaka*—*Mahājana* "the people," *ka*, an affix signifying an agent or doer.

(ii.) *Mahājanaka*—*Mahā* (great), *janaka* "one who is produced."

In both analyses the word *janaka* can be traced up to the final predicative root *Jan* (skr.), *jā* (Pāli) to be produced.

2. *Mithilā*—The capital of Videha, which corresponds to the modern Tirhut and Puraniya, between the Gandak and Kosi rivers. It has given its name to one of the five northern nations of Brahmans, and to a School of law. It was the country of King Janaka, and the name of his capital, Janaka-pura, still survives in “Janakpur” on the northern frontier.—*Dowson*.

3. *Videha* corresponds with the modern Tirhut or North Bihar.

4. **အိမ်ရှေ့မင်း** Literally means the “Lord of the Eastern House.” **အိမ်** in this expression means the Palace cp. **အိမ်** **မှိုင့်ဘွား** (The issue of a king while he was a prince.) An oriental palace is divided into five divisions :—

(1.) The southern, assigned to the Chief Queen ; (2) the northern, to the 2nd queen ; (3) the middle, to the 3rd queen ; (4) the western, to the 4th queen ; and the eastern [**အိမ်ရှေ့**.] to the king and the sub-king.

The eldest son of an eastern king is always *de facto* and *de jure* a Yuva-rājā [**အိမ်ရှေ့မင်း**] while the one immediately next to him is appointed the generalissimo of the Royal Army. When the Yuva-rājā becomes king on the death of his father, the generalissimo succeeds him.

The corresponding term for **အိမ်ရှေ့မင်း** in Pāli is uparājā, a sub-king or viceroy.

5. *Karma*.—The Buddhistic theory of Karma nearly corresponds to that of Predestination, the essential difference being that the agency of the course of events is attributed to the abstract principle *deed result*, whether good or bad, instead of to an all powerful and intelligent Creator.

6. **ဘုတ်ကျည်းသင်းဖြိုက်သည်** A hybrid consisting of **ဘုတ်** ‘to bake’; **ကျည်း** “to narrow,” to “cause to contract” (used

both transitively and intransitively ;)သင်းမြတ် a collection (skr. sangraha ; Pāli sangaha—root grah, “to seize.”)

7. ထီးနန်း။ The umbrella and the throne. The umbrella is the white one used only by kings as also in putting over images of Gotama Buddha—these being regarded as the only two persons to whom highest reverence is due.

8. အရိပ်အရာ=inheritance, succession, should be read အမှီအရာ။

9. ချောစားသည်။ (Obsolete). To speak ill of another ; to back-bite. ချော၊ ချော့၊ ချော် are all derived from the same root ချော to make smooth. Observe this remnant of the tonal inflexional nature of the Burmese language.

10. အရှင်မင်းကြီး၏ ရာဇဝတ်တော်ကို စောင့်ထိန်းလျက် နေရသူ ဖြစ်သည်နှင့်အညီ။ ကျေးဇူး သစ္စာတော် မှီတိုင်း။

ရာဇဝတ်=the duty one owes to his king ; hence such acts as are the duty of every subject to perform in respect to his king. The violation of this duty would cause punishment to be entailed on the transgressor. Hence ရာဇဝတ် comes to mean any punishment inflicted by a king on his subject.

ကျေးဇူး သစ္စာတော်။ ကျေးဇူး=kindness.

သစ္စာတော်=Royal oath of allegiance, which in Burma consists in drinking, after a solemn asseveration, water in which miniature models of an arrow, spear, sword, and gun have been dipped. The oath is always administered before an image of Gotama Buddha.

The word “loyalty” is expressed in Burmese by ကျေးဇူး သစ္စာတော်မြတ် ၊ ပါးကို စောင့်ထိ မှီသေခြင်း။

11. **အိမ်ဆီး** = a house of confinement, a prison. Cp. **တောင်းဆီး** = and old basket ; **လူဆီး** = a bad man.

12. **ခမည်းတော်မရှိသည်နောက်** = after the death of my father. Cp. "to be no more."

13. **SACCAKIRIYA**.—**သစ္စာ ဖိဋ္ဌာနိ ပြုခြင်း**။ "A recitation made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however, wonderful its character may be."—*Hardy's Eastern Monachism*.

In Polajanaka's case the miraculous effect was produced not so much by the merit he might have acquired, as by the merit of his *telling the truth* that he had never harboured any evil designs against his brother.

14. **ဆင်ပြောင် မုန့်ယပ်**။ The elephant and the lion play an important part in rhetorical figures occurring in Buddhistical works.

15. **မင်း ဖြစ်ထိုက်သော ဘုန်း လက္ခဏာ**။ The art of ascertaining one's future position in life by reading the marks on his person is supplementary to astrology.

16. **ရဝိစန္ဒိယသင်္ဂဟံ ပစ္စန္တရာဇ်သင်္ဂဟံ**။ Observe that the first is a purely Burmese expression while the second is compounded of *paccantrika* (skr.), *paccantika* (Pāli) and **ရွယ်သင်္ဂဟံ**. cp. **ဣဒါနိသညံ အနိစ္စရောက်သည်**။

18. **ခစား ကျီးနွံ**။ **ခစား** means to attend on a personage of rank to perform services of a personal nature ; **ကျီးနွံ** means to surrender, to tender one's submission, to be submissive. Cp. **ထုပ်ဝပ်ကျီးနွံ**။

19. **လက်နက် ပြုပြီးသော်**။ literally means "to make a

weapon of." cp. လက်နက် နိုင်ငံ=a dependency, a country subject to foreign sway.

20. ခန့်သူ လုပ်ရတော့မည်။ The affix ခ has the force of obligation or compulsion by some external agency ; and တော့ means certainty.

21. ပေါလ နေက မင်းထံ ခစား ထမ်းရွက် ဘူးသူ အမှု ထမ်း အမတ် သူရဲတို့သည်။ The sub-king maintains a quasi-regal state. He has the same number of Ministers as the king.

22. ဝင်စား လာကြကုန်၏။ ဝင်စား=to declare oneself in favour of a party, to become a renegade. Cp. ခွေးဝင်စား။ ကျောင်ဝင်စား။

23. အလုံးအရင်း၊ troops, armed men. Cp. ကြီးစွာ သောအလုံးအရင်းနှင့်လုပ်ကြံ၏။

24. သုံးပါသောက်ဖြင့်။ The three kinds of acts are : ကာယကံ။ ဝစီကံ။ မနောကံ။ in order of significance. To constitute a sinful act in a Buddhistic sense all these three acts must have been committed in succession.

25. ပဋိသန္ဓေ is made up of ပဋိ=back ; သန္ဓိ connection ; hence a reconnection with the world of the flesh.

26. အဘယ်။ အမယ်။ express the Pāli word ဘဒ္ဒေ။ အမယ် is used instead of အဘယ် in old Burmese works. The interchange of the labials ဘ and မ is one of the features of the languages of the Indo-Chinese family.

27. အုတ်အုတ် ကျက်ကျက်။ This is a collocation of two phonetic couplets signifying a confusion of noises.

28. ဝုဆိုး in modern Burmese means a loin-cloth worn by Burmese men. In Arakanese it still retains the meaning of 'cloth.'

29. တောင်းဆိုး (see note 11.)

30. ဝရပ် (written also ဝရပ်) a rest-house so peculiar to countries professing Buddhism. It is the common property of all and is generally tenanted by travellers.

31. ယူနာ [ယောနု in Pāli] is equivalent to about 12 English miles.

32. *Kālacampānagara* = Kāla (time) (Kāla, black ?) ; nagara (a city.)

= The city of the black *chāmpaka* (*Michelia champaca*) trees.

This is the ancient name of the modern Bhāgalpur on the south bank of the Ganges.

Chāmpā, Chāmpāvati, Chāmpā—Mālinī, Chāmpapuri, the capital city of the country of Anga. Traces of it still remain in the neighbourhood of Bhāgalpur. It was also called Mālinī, from its being surrounded with *Chāmpaka* trees as with a garland, Māla. It is said to have derived its name from *Chāmpa*, its founder, but the abundant *chāmpaka* trees may assert a claim to its designation."—*Dowson's Classical Hindu Mythology*.

33. ပဉ္စု ကမ္ဘလ သီလာသန = pandu + kambala + sila. + āsana.

Pandu = yellow, pale-coloured ;

Kambala = red ;

Sila = stone ;

Asana = a seat.

34. ပင်လယ်ကပ် = the *shorea robusta*.

35. သာဝတိယ = The abode of the "Thirty-three gods."

It is situated on the summit of Mount Meru, the central point of the universe.

36. *Sakka*—သိကြားမင်း။ The Cakra or Indra of the Hindu mythology. "He is the Recording angel of Buddhism, and four times a month, seated in his Hall of Justice called Suddhamâ, he reads aloud from a golden book a record of good work done by men during the week."—*Childer's Pāli Dictionary*.

Moreover, he is the ruler of the Tāvātimsa heaven and is especially charged with the duty of rewarding the good and punishing the wicked. When any meritorious person is in distress his marble throne, called the *Pandukambalasilāsana*, becomes hot or tightly drawn, thereby indicating either that his fall from his blissful seat is near at hand, or that it is time he went to deliver that person from distress. On such occasions his favourite disguise is that of an old man.

The popular etymology of သိကြားမင်း, prevalent among the Burmans is from သိ to know; ကြား to hear; မင်း a ruler; hence, a celestial ruler who sees and hears about all mundane affairs. This false etymology is due to an accidental phonetic resemblance between Cakra and သိကြား and to a desire to distinguish it from သကြား (sakra=sugar).

37. နတ် is the Burmese translation of the Pāli "deva." In the primitive faith of the Burmans, which is still prevalent in some secluded parts of the country, *nats* are personified elemental powers or deified heroes.

Cp. Agni = မီးနတ်။

38. သိကြားမင်း။ (*vide* note 36).

39. ယောက္ခိဒ္ဓိ (vide note 36).

40. အိုးအေး။ A polite form of oriental address. Cp. အဘေ မောင်ကြီး။

The sobriquet of the Thagyamin is အိုးတော်သိကြားမင်း။

41. ချစ်သွီး။ There appears to be some incongruity in Sakka's addressing the Queen as 'daughter' while she addresses him as 'grandfather.' But this is according to usage (*vide* previous note.)

42. *Disāpāmokkha*. = Disā (place, region) ; pāmokkha (chief, principal) = far-famed, world-renowned.

43. ဗေဒင်စသောအတတ်။

ဗေဒင်။ from ဝေဒင်။ or ဗေဒင်။ (ဝ and ဗ being interchangeable) is a chapter in the *Vedas* which contains astronomical calculations with regard to the time of making sacrifices (*Jyotisha*.) The *Vedas* are three in number, the fourth being supposed by the Burmans to have been lost.

BURMESE NAMES.	{	ဣန္ဒြ။	Rig,	}	CORRESPOND- ING SANS- KRIT NAMES.
		ယဇု။	Yajur,		
		သာမ။	Sâma,		
		အာတိစ္ဆာ။	Atharva.		

44. ဗြဟ္မစရိယမေတ္တာ = chaste love. The four *Brahmacariyas* are : မေတ္တာ။ love ; ကရုဏာ။ compassion ; မုတိတာ။ joy ; ဥပေက္ခာ။ equanimity.

45. ဗြဟ္မဏမဟာသာလ။

Brahmanamahāsāla. = a Brâhman of great wealth and position.

46. အလုံးစုံသော အတတ်မျိုး။ Cp. the enumeration given in the Lokaniti with that in the Milindapañhā.

47. Observe that in the enumeration of the four castes precedence is given to the Kshatriya caste to which Gotama Buddha belonged. Buddhism attempted to burst through the leading-strings of Brahmanism in which the Brahman caste held the supreme position.

48. အမဉ္ဇိမုတ္တံသော ခုန့်။ *Nāmagahanadivase*.

CHAPTER II.

1. မနာလိုအောင် ချတ်ချယ်ကြ ကုန်၏။ The modern meaning attached to မနာလို is to 'envy, to be jealous of.' The modern equivalent for ချတ်ချယ် is ကြိဉ်ဝယ်၊ ကြိဉ်ဝား။

2. သတ်။ To strike or beat ; to fight ; to kill. The word is still used in the first sense in Arakan where a purer and more primitive form of the language is spoken.

3. မုဆိုးသ။ A widow. The stigma attached to one's being called a "widow's son," was perhaps, owing to the low social status assigned to the Hindu widow by Hinduic laws.

"The iniquity of Indian law-givers towards women is nowhere manifested more clearly than in some of the rules about widowhood. About the death of her husband, says Vishnu (XXV 14), the wife must either preserve her chastity or ascend the pile after him ;—that is to say, she has the option of never marrying again and bearing hardships incidental on the degraded position of a widow, or of practising the atrocious crime of Sati, which has been the subject of so much horror among western nations."—*Prof. Jolly's Tagore Law Lectures, 1883 — p 79.*

Here, as also in other parts of the work, for satisfactory explanation we should go rather to Hinduism than to Buddhism.

4. ဗေဒင်။ (*vide* note 43 to Chapter I.)

5. ဓမ္မသတ်။ A law-book or code of laws. The term is especially applicable to the laws of Manu and Yājñavalkya.

6. သဒ္ဒါ။ The best known Sanskrit Grammar is that by *Pāṇini*, and the best known Pāli Grammar by *Kaccayāna*.

7. နိတိ။ The principal *nitis* are three in number :

(1) The *Lokanīti* ; (2) the *Dhammanīti* ; and (3) the *Rājanīti*.

These are anthological collections made from miscellaneous works of passages bearing on moral and religious conduct, and state-craft.

8. နန်းစည်ထားသော မျက်ကောင်းရတနာနှင့် ဖြစ်သည်။
နှင့် is the literal translation of သာဓု။

9. *Suvannabhūmi*—the golden land. The *Aurea Regio* of Ptolemy and other ancient geographers. It is generally identified with *Thāton* သထုံ။ The terms *Aurea Regio*, *Chryse*, and *Aurea Chersonesus* appear to have been loosely applied to the country extending from *Shwegyin* to the island of *Sumatra* and *Java*.

10. ဥယျာဓာ။ is equivalent to 20 *tās*, each *tā* [ထာ] measuring 7 cubits.

11. လောက ဝါလ နတ်မင်း။ The four guardians of the universe each stationed at each of the four cardinal points. They are also called စတုမဟာရာဇ်နတ်။ Their abode is the lowest of the six *devalokas*. It extends from the *Yugandhara* hill to the *Cakkavālapabbata*, and is thus situated at a vast height above *Jambudīpa* and the other three continents.

12. မင်္ဂလမေဇာ။ မင်္ဂလီ။ a jewel ; မေဇာ။ a girdle,

CHAPTER III.

1. ခုနစ်ခုကံ။ Seven is a sacred number.

2. ခွဲခြမ်းဝေဘန်စီ ဖဲထုံးဆွဲခြင်း။ is made up of eight independent radical elements and ခြင်း။ the sign of the verbal substantive. Cp. ဆင်ခြင် စူးစမ်း စုံထောက် စစ်ဆေးမေးမြန်း။ This is an instance of the agglutination of phonetic couplets, which is a peculiar feature of the Indo-Chinese languages.

3. မိန်းမထို၏ အပြစ်ခြောက်ပါး။

ဆူလွန်း။—Extreme fatness.

ကြွလွန်း။—Extreme leanness.

ဖြူလွန်း။—Extreme whiteness.

မည်းလွန်း။—Extreme darkness.

မြင့်လွန်း။—Extreme tallness.

နိမ့်လွန်း။—Extreme shortness.

4. မိန်းမထို၏ ကောင်းခြင်းငါးပါး။

ဆံပင်၏ ကောင်းခြင်း။—Good hair.

အရေ၏ ကောင်းခြင်း။—Good complexion.

အသား၏ ကောင်းခြင်း။—Delicate skin.

အမိုး၏ ကောင်းခြင်း။—Fine teeth.

အရွယ်၏ ကောင်းခြင်း။—Youthful bloom.

5. သလွန်ဝေါ၌ မထသော လျောင်းခြင်းဖြင့် လျောင်းစက်သောအခါ။ Literally "Lying down on the couch from which he was not to get up again."

6. -7. အရှင်မင်းကြီး။ is a literal translation of မဟာရာဇ။

8. နတ်ပြည် စံတော်မူခဲ့လျှင်။ Contingency is more remote in ခဲ့လျှင်။ than in လျှင်။

9-10. ထိုအကြောင်းနှစ်ပါးနှင့်ပြည့်စုံလျှင်။ မည်သည့်အမျိုးမဆို။ ငါ့ဆွီးတော်နှင့် စည်းမိမိဘက် ပြုရစ်ကြတော့။

A covert hit to the rigid exclusiveness of the Brahmanic caste-system, and an instance of the large-minded, liberal, and cosmopolitan character of Buddhism.

11. In the heroic ages of Indian history many devices were contrived for the bringing together into one place of the youth of the land so that a marriageable princess (generally in her sixteenth year) or her father might make a good choice. Where the girl had her own way, the ceremony was called the *sayamvara* or the 'self-choice,' which consisted in the maiden herself putting a garland round the neck of the young man she liked best. Hence this ceremony is called by the Burmese ပန်းတုံးစွပ်ပွဲ။ An instance of this *sayamvara* is mentioned in the Kulavaka Jataka (Fausboll's ed. vol. I. p. 245): So tassa vayappattakale "mayham dhita attano cittarucitam samikam gaṇhatu" ti asure sannipatesi——and he, when she was grown up, said within himself: "let my daughter choose a husband of her own liking," and assembled the Titans.

The other kind of ceremony is called the လေးတင်ပွဲ or "the stringing and unstringing of the bow." The aspirants to

the hand of a princess were, in this case, required to string or unstring a bow which could be wielded only by a man of enormous strength. When Râma loved Sitâ, the princess of Videha, he had to perform such a feat; and so had Gotama Buddha himself before his union with Yasodhara, the mother of Rahula. Difference of opinion exists as to the right interpretation of the expression ဗိုလ်ခြေတထောင်တင်နှင်သောလေး။ ဗိုလ် is evidently the Burmanized form of the Pali word *bala*, strength; an army: ခြေ means the sum-total; thus the phrase would mean "a bow that can be strung and unstrung by the collective strength of a thousand warriors." This is one version of the interpretation. The other is that ဗိုလ် should be read ဗို a five-tickal weight, and that the meaning should be: "a bow that can support without breaking the weight of 2,500 tickals at either end." The former rendering should be adopted bearing in mind that Oriental writers take a delight in the use of hyperboles.

12. ဥတုဓရုပ် ဗုဒ္ဓိကြွင်းမျှသာ ဖြစ်သော ဇင်း ဇံ. ကိုယ်။
 Utujarupam = Utu (season) + ja (produced) + rupa (material form) = the material remnants whose existence is due to the change of the seasons.

According to the ontology of Buddhism the existence of every living being is due to the aggregation of *karma*, *citta*, *utu*, and *ahâra*: the deed-result, consciousness, the effect of the seasons and material food. And when it dies, the invisible and immaterial remaining portion is the sum-total of its *karma*, the visible and material its dead body.

13. မှူးမတ် ပုရောဟိတ်အပေါင်းတို့သည် ဣတိသာဘင်္ဂိ
 အဗြိအဏ္ဏတိဝဉ်း၍။ *Purohita*—the domestic chaplain of a king. He was both a priest and mentor to his master. He

was not a Buddhistic institution but a Brahmanic and pre-Buddhistic one.

ဣတိ။ The Council-Hall of the four Ministers of State. It corresponds to an Indian *darbar*.

15. **အရှေ့ဝေဟိတံ။** The east, where the sun rises from, is looked upon as "auspicious" by most orientals. Is this a lingering remnant of ancient Parsism?

16. **အရည်အသွေး။** General appearance, deportment as distinguished from **အရည်အရင်း။** the qualities of the mind. According to usage these two expressions are interchangeable.

17. **ဤသူကား။ ရှုတောင်မှန်းနား၍။ ရှုကျီးခေါ်ရသကဲ့သို့။** This is a Burmese proverb meaning that one's official rank does not necessarily imply his possession of such qualities as are possessed by those born to that rank.

18. **ဤတွင်ထိုင်၍ကျွန်ုပ်မြေကိုဆုပ်စမ်းပါ။** The social inequality between the two sexes is very great in the east. The man is the lord and master of the woman. In China the husband has absolute power over the life and person of his wife, and instances have occurred where the husband disposes of his wife as a mere moveable chattel. Hence for a woman to ask a man to shampoo her feet—which are regarded as the vilest part of the human body—is looked upon as an unpardonable insult and a mark of the grossest irreverence.

19. **သုဌေးကြီး။** Turnour in the glossary to his Mahavamsa says "cashier, treasurer, now called chetty."

20. **ထုတ်သွင်းရထား။ ဖုဿရထား။** The morphological derivation of this expression would be—and this is main-

tained by some Burmans—from : ဘုတ် or ခုတ် an inferior class of goblins with voracious appetites corresponding to the Hinduic Preta ; သွင်း to cause to enter, as causing a medium to be possessed by a *nat* ; ခုတင်း a chariot ; hence, a chariot whose motive power is due to its being possessed by a goblin. This is the so-called popular etymology agreeing as it does, with the demonological beliefs of the Burmans. The correct derivation, however, is from *Pushan*, the nourisher of mankind. ‘*Pushan* is a protector and multiplier of cattle and of human possessions in general. As a cowherd he carries an ox-goad, and he is drawn by goats. In the character of a solar deity, he beholds the entire universe, and is a *guide on roads and journeys* and to the other world. He is called the lover of his sister Suryâ. He aids in the revolution of day and night, and shares with Soma the guardianship of living creatures. He is invoked along with the most various deities, but most frequently with Indra and Bhaga.”—*Bohtlingk and Roth*.

Or the derivation may be from *Pushya* (Pāli *Phussa*), the 8th asterism on the Hindu list of 28 *Nakshatras* or constellations, and corresponding to the Cancer. It is presided over by *Vrihaspati*, the mediator between gods and men. And thus *Phus-saratho* may be interpreted as a chariot made, consecrated, and sent on its mission when the *Phussa* or Cancer is in conjunction with the earth.

21. ခမ္ဘုမ္ဘိတကျွန်းလုံး Jambudipa—Jambu=the rose-apple tree (*Eugenia Jambu*) + *dipa*=an island ; the name of the southernmost of the four great islands surrounding Mount Meru, the central point of the universe. It is so called because a rose-apple tree is believed to grow somewhere on it.

22. မင်္ဂလာရှိသောရထား Mangalo—Auspicious, lucky, joyous, festive ; belonging to state occasions.—*Childers*.

23. မင်းမြှောက်တန်ဆာငါးပါး။

ထီးမြှံး— a white umbrella,

သံလျက်— a two-edged sword,

ခြေနင်း— a pair of slippers,

သားမြီးယပ်— a fan made of the tail of a yak,

မင်္ဂုဋ်— a crown.

24. The musical instruments are : မုခ်းဝဉ်း၊ မြောက်ဝဉ်း၊
နံ၊ ခရာ။

25. မုဿ ဂထားသဉ်နန်းတော်ကို လက်ျာရပ်လှည့်ပြီးမှ။
Padakkhinam karoti : mode of reverential salutation by walking
round a person (or object), keeping the right side turned to
him.—Childers.

26. မြိစ္ဆဗေတဝါး is also called the ဦးမိဝိတဝါး။
(*vide* note 15.)

27. ဗလဝါမုခဝေ။ Literally means having a “strong
mouth.” This is the name of a whirlpool of great sucking
power whose mouth is shaped like a huge funnel. Its where-
abouts are not known. Buddhists however, believe that it is
situated just above the infernal regions, and that as ebullition
in a rice cooking-pot is caused by the heat of the fire underneath
it, so the boiling over, as it were, of this whirlpool thereby caus-
ing tides is due to the heat of hell-fire below.

28. တဘက်သို့ဖြောင်းထဲ၌လက်ဝဲနံတောင်ဖြင့်။ Lying on
the right side is called သီဟသေယျ or lying like a lion, and
the habit is accounted as a mark of nobility. Gotama is said
to lie on his right side whenever he laid himself down to sleep.

29. မြေကို ဘွင့်လှစ်ကာ ကြဉ်လေသော်။ ယောကျ်ားမြတ်
ထိုကဏ္ဍကောကောင်းထိုက်မြင်လျှင်။

The greatness of a man is believed by orientals to be indicated by certain signs on his hands and feet.

30. ကျမ်းငယ်နှစ်ထောင်။ Each of the four grēāt islands is surrounded by 500 islets.

31. ထက်ဝယ်ခွေ။ The word ထက်ဝယ် is the Talaing *thawai* meaning to sit cross-legged.

32. အဘိသိက်။

The coronation-ceremony in the days of the Hinduic heroes consisted simply of pouring the water placed in a white touch-shell, over which *Mantras* had been muttered, on the head of a prince. This ceremony is called ခုခွါဘိသိက်။ It was observed by the Burmese kings also.

CHAPTER IV.

1. မြက်လောက်မျှမမှတ်။ is a literal translation of the Pāli expression တိဏမက္ကံ ဝိနာမညတိ။ which means "He does not consider (you) even as grass."

2. သုံးကြိမ်။ Three is a sacred number among Buddhists.

Cp. The "Three Gems."

3. ငါငင်၍သူမသိမ်း။
သူသိမ်းမှငါပါရချေမည်။

} A rhythmical couplet.

Notice that the last syllable of the first line rhymes with the second of the succeeding.

4. ရွှေဂဏ္ဍဝိသုဒ္ဓိဝင်္ဂလာသောဩဇာသိမ်းမင်းကဲ့သို့။ A favourite metaphor in Buddhist writings. The lion is believed to be the prototype of all that is noble and excellent. One of the epithets of Gotama Buddha is "Sakyasiha," the "Lion of the Sakya race."

5. လစက်ဝန်း။လ။ the moon ; စက် (Pāli စက္ကံ) a wheel, a circle ; ဝန်း။ circumference.

6. ကြွန်းထီးဖြူ။ ဖိပ်ဖြူ။ is a generic term for the white umbrella, the Buddhist emblem of royalty ; and ကြွန်း is the name of one of the special kinds of umbrella used by a king in his progress. (For a description of the white umbrellas see မဟာဝိတမ္ပေဒနိ။ p. 29.)

7. ဥပေါသထဆင်း။ This elephant is possessed only by a Cakravatin or monarch of the whole universe.

8. ဝသင့်၊မထိုက်၊မလျှောက်ပတ်။ Observe the varieties of words used to express synonymous meanings. သင့်၊ refers to the moral oughtness of an action ; ထိုက်၊ to general worthiness ; and လျှောက်ပတ်၊ to conventional propriety.

9. လုပိုလ်ခြေ တထောင်၊ See foot note on page 92. It has been proposed to read ပိုလ်၊ as ပို၊ which would not be in keeping with the oriental usage of hyperboles.

10. နံနက်မိုးသောက်သောအခါ။ The Burmans, who still believe Pali to be the "Mūlabhāṣā," would derive မိုး၊ from မေဃ၊ as they would ထွင် from ထုရ၊

နံနက်၊ morning ; မိုး၊ the sky ; rain ; cloud ; သောက်၊ to drink. A poetical figure. At sunrise in a tropical clime, to the vivid imagination of a primitive people, the dip of the eastern horizon would seem to enter the sea, which is supposed to surround habitable land on all sides.

11. ဥပိတောင်းအတ္တဝေတောင်း၊ ဥပ၊ ဥပ(up) + ဣ (to go.) အတ္တဝေ = အတ္တ (disappearance) + ဝေ (augment) + ဂမ (going.)

"The Eastern Mountain over which the sun rises : ဥဒယ။

"The Western Mountain over which the sun sets ; အတ္တဝေ (Pali) အတ္တဝေ—*Colebrooke's Amarakosha.*

12. ကြက်သရေထိုက်။ Pali သိရိဝန္တော၊ a royal bed-chamber. ကြက် is the primitive Burmese word for honour, glory, prosperity.

ကြက်....grags (Thibetan.)

13. နွယ်တာလရာသီ၊ နွယ်တာလ၊ an obsolete word for ဝါဆိုလ၊ more correctly, the time of the vernal equinox when the sun is leaving Aries to enter Pisces, and when it shines right overhead at noon.

14. ပေါက်ပေါက်ပန်း၊ Parched corn, plain or painted, emblematical of prosperity and happiness, or rather of gold and silver, generally strewn at festivals, processions, weddings, or other auspicious gatherings.

15. စားထွယ်၊ သောက်ထွယ်၊ ခဲထွယ်၊ a literal translation of the Pali ခန္ဓ၊ ဝေယျ၊ ဝေယျ၊

16. သုဌေး၊ သုဏ္ဍိယံ၊ The Burmese rendering of the Pali term ဝေဿ သုဌေး၊ is from သေဋ္ဌိ၊ from which the word "Chetty" is derived. ဌေးသည် is a nominal verb derived from it. (*Vide* note 19 to Chap. III.)

သုဌေး၊ and သုဏ္ဍိယံ were usurers to the Burmese King, who supplied goods for the use of his Government. Certain insignia of rank were conferred on them. The Thutes occupied a higher rank than the Thugywès.

17. မင်္ဂလာမြသောပန်း၊ At the present day in Burma, the principal auspicious flower is the သပြေပန်း၊ or young leaves of the *Eugenia Jambolum*.

18. ဘိသိက်၊ from အဘိသေက၊ (Pali.) (*Vide* note 32 to Chap. III.)

19. အုန်းအုန်းသဲသဲ၊ An onomatopoetic couplet.

Cp. အုတ်အုတ်ကျက်ကျက်၊ အုန်း၊ refers to the sound of a dull thud caused by a heavy body falling on another, and သဲသဲ or ရှေ့ [colloq.] to the splashing sound of water dashing against some hard substance (*vide* note 27 to Chap. I.)

20. တိထိဆယံ၊ ငါးလုံး၊ တိထိ၊ = a lunar day.

21. စလသုံးမြာ-:—ကယဗလ၊ ညာကဗလ which have been mentioned above, and ပုညဗလ၊ the force or efficacy of merit acquired in one's previous existences.

CHAPTER V.

1. ထိုဥစ္စာရပ်တို့ကို ထက်ကြပ်ငါသွားတိုင်းပါအောင်၊

A Buddhistic doctrine based on the belief of metempsychosis.

2. သောမနဿသဟဂုတ်စေတိတ္တုပ္ပါဒ်။ Emotions are, according to Buddhistic metaphysics, divided into two kinds : သောမနဿသဟဂုတ် or the Pleasurable, and the ခေါမနဿသဟဂုတ် or the Painful. See Abhidhammatthasangaha.

3. ခဏီကာရိတိ၊ ခုဒ္ဒကာရိတိ။ Momentary joy, and joy that lasts for some time.

4. အဓိပ္ပိတဗ္ဗိဘဝတိ။ ဗိပ္ပိဗ္ဗိနိဿတိ။ This saying has passed into a proverb. Cp. "Man proposes, God disposes."

5. ရာဇဓမ္မဆယ်ပါး။ :—

I. ခါနံ = Liberality.

II. သီလံ = Observance of the precepts.

III. ပရိစာဝံ = Liberality towards the people, as giving largess &c. to them.

IV. အဇ္ဈဝံ = Righteousness.

V. မဒ္ဒဝံ = Gentle speech.

VI. တပံ = Endurance of privation.

VII. အကောဓံ = Suppression of anger.

VIII. အဝိဟိသန္တ = Abstention from the exercise of tyranny and oppression.

IX. ခန္တိ = Forbearance.

X အဝိယောဓနံ = Affability.

6. သင်္ဂဟတရားလေးပါး :—

I. သဿဇေဓ = Appropriation of one-tenth of the income of one's subjects.

II. ဝုဋ်သမေဓ = Disbursement of salaries or allowances.

III. သမာပါသ = Advancing money to the people.

IV. ဝါစာပေယျ = Loving words.

Or they may be enumerated in another way thus :—

I. ဒါနံ = Charity exercised towards one's relatives, subordinates, beggars, *rahans*, &c.

II. ဝိယဝါစာ = Loving words.

III. အတ္တစရိယ = Having the welfare and interests of the people at heart.

IV. သမာနတ္ထာ = Regarding others as oneself.

7. နာယကဂုဏ်ခြောက်ပါး (Vide Burmese Translator's remarks on Chapter I page 145.)

8. အမည်မှည့် အံ့သောနေ = (Vide note 48 to Chap. I.)

9. ရသတဏှာ = Buddhists are enjoined to eschew all clings. Even fondness for food is forbidden.

10. ရဟန်း is derived from အရဟန္တ [Pali.] ရဟန္တာ is also derived from the same word. The meaning of ရဟန်း in the text is an anchorite, who has separated himself from the

world. In the modern sense it signifies a member of the Sangha or the Buddhist Priesthood. ဓမ္မဇန is used to signify a Buddhist ascetic of great sanctity, who has acquired certain supernatural powers as flying through the air, divining the thoughts of others &c.

CHAPTER VI.

1. ရှင်မိဘုရား၊ မောင်းမ၊ ကိုယ်လုပ်တော်၊ ရွှေဘော် အပေါင်း၊ The lesser queens called မောင်းမ are of a higher grade than those called ကိုယ်လုပ်တော်၊ ရွှေဘော် denotes attendants either male or female.

2. စောင်း၊ ညှင်း၊ ပက်သီ၊ ခရာ၊ ခုံမင်းစသော တီးမှုတ်ခြင်း၊ This is an enumeration of some of the musical instruments in use among the Burmans.

3. အသုဘနိမိတ် = အသုဘနိမိတ္တံ (Pali.)

အသုဘ = impure, corrupt ;

နိမိတ္တံ = a sign, mark, token, omen.

4. နိဗ္ဗာန် = Cessation of existence. This term may be used in either of the two senses : a state of blissful immunity from human passion, or the total extinction of being.

5. လောကဏှရက်ငရဲ၊ (Pali) လောကဏှရိကနိရယ၊ The name of the hell supposed to be situated between three cak-kava/as or worlds. Cakkava/as are innumerable in number and are scattered in space in groups of three. (Cp.) စကြာဝဠာ အနိစ္စ၊

6. နန်းတော်ပြုဿဒိမ၊ The Audience Hall surmounted by a spire called the ထုမိကာ၊ It is also called the ခြေခန်း၊

7. ထားဝယ်လေသတမုတ်။ The Burmans translate အာဘုထိ။ “to sit cross-legged” by ထက်ဝယ် ဖွဲ့ခွေနေတော်မူသည်။ This is indeed a cunning way of Burmanizing a Talaing word. In the မူလမူလီ။ the Talaing book on cosmogony, it is said that once Gotama Buddha came over to Tenasserim and sat cross-legged in the air over a place which in after times came to be known as ထားဝယ်မြို့။ (Tavoy.) (Vide note 31 to Chapter III.)

The palace of an Indian king had a window (Pāli—သိဟပဉ္စရံ။ Hindustani — Jharokah) over-looking a courtyard (ရာဇဂိနိမင်းရင်ဖြင့်။) Sitting at this window the king would grant audience to his subjects or interview his troops (vide Wheeler's Short History of India p. 138.)

8. မိန့်ဘူး။မိန့်ပွင့်။မိန့်ဟုံ။မှန်ကင်း။တုရင်။စုလစ်အမွမ်း။ထမိကာထို့ဖြင့်။ထန်ဆာဆင်အပ်သည်။ These are technical terms used in Burmese architecture. They denote the different kinds of embellishments on the roof of a building.

9. ကြက်သရေထိုက်။သိရိဂန္ထ (Pāli) : the Sleeping Chamber. (Vide note 12 to Chap. IV.)

10. လက်အမှု၌။တတ်လှစွာသေဝိသုသိဆရာကြီး။ is called the နန်းကံကျွေးဝန်။

11. The မျက်ကိးပါး။ are :—

ပတ္တမြား။	မသာရဂန်။
ကျောက်မျက်ရွဲ။	မိန့်။
ဂေါ်မုတ်။	မြို့။
ဥဿဘရား။	နိလာ။
မြရား။	

12. ပတ္တင်။ There were 10 thrones of which one was placed in the Hlutdaw and the other 9 in the Palace.

12 (a) မဏ္ဍာလတာ။ ဟင်းရံပင်မျိုး။ ကတောက်ပင်မျိုး။ မျောက်လွှေကူးပင်မျိုး။ The Burmese translator is bewildered in translating the name of this plant. He thinks that either of the plants whose Burmese names are given is identical with the *Mandalata*.

13. ဖြူဆွတ်သောကာသိကရာဇ်သိုင်းဖြစ်သုဉ်း။ Kâsi is Benares.

14. နိစ္စာသောကမ္မလာခါးစည်းကမ္မလာ။ is a red wool-len blanket.

15. ဒုက္ခင်္ဂသင်္ကန်း။ Each Buddhist monk has three robes တိပိဋသင်းပိုင်။ for the lower limbs, ဧကစည်း။ for the upper limbs, and ဒုက္ခင်္ဂ။ a garment placed as a reserve on the left shoulder when travelling.

16. ပံသုကူ။ (Pâli) ပံသုကူလိကာ။ Clothes made of rags from a dust heap.

17. ဗြဟ္မစရိက်။ (Pâli) ဗြဟ္မစရိယ။ Celibacy, chastity. Technically it comprises မေတ္တာ၊ ကရုဏာ၊ နေမိတာ၊ ဥပေခါ။ love, compassion, good-will, and equanimity.

18. ထဒဂ်ပဟာနိ။ There are certain mental states of *nivara-nas* or obstacles that hinder the spiritual progress of a man. They are :--Kâmacchanda (desire for lust), Byâpâda (proneness to anger) Thînamiddha (undisciplined thinking powers), Ud-dhicca, (wandering of the mind), Kukkucca (qualms of conscience), Vicikicchâ (doubt), Avijjâ (ignorance). And the pahânas are those willing powers by means of which a person

may suppress these states either momentarily (တဒင်္ဂ), interruptedly (ဝိက္ခန္ဓန), or absolutely (သမုက္ခေ).

19. ညာဏ်တော်တဒင်္ဂဖြင့်၊ လေးလကျော်ပတ်လုံးတထုံး
ဖြတ်ပိုင်း၊ တထိုင်းပယ်ပစ်။ တရစ်ခုတ်ထွင်၊ တပင်ဘဲချိုး၍၊ အဖွဲ့
အနှောင်မှလွတ်သောနှလုံးတော်မြဲပြီးသော်။ A rather confused
metaphor owing to its images being borrowed from paddy—
gathering in sheaves, cutting down a shruberry, and destroying
trees by tearing off the branches, but withal a beautiful and
vivid figure.

CHAPTER VII.

1. အာဘဿရဘုံ၌ဖြစ်သောဗြဟ္မာ့ကဲ့သို့ပီတိသဘလျှင် အဝာမှီလျက်။

အာဘဿရ။ Shining, radiant. The Abhassarā devā, or Radiant gods, are the inhabitants of one of the Rûpabrahma heavens, of which there are sixteen *viz.* (beginning with the lowest.)

1. Brahmapârisajja, 2. Brahmapurohita, 3. Mahâbrahma, 4. Parittâbha, 5. Appamânâbha, 6. Abhassara, 7. Paritasubha, 8. Appamâṇasubha, 9. Subhakiṇṇa, 10. Vehapphala, 11. Asaññasatta, 12. Aviha, 13. Atappa, 14. Suddassa, 15. Sudassi, 16. Akaniṭṭha.

The Brahmas are a higher order of angels than the devas of of the Devaloka, being free from kâma or sensual passion, and insensible to heat and cold. In some of the worlds they are self-resplendent, and have purely intellectual pleasures ; those of the Rûpabrahmaloka have a form or body, but those of the Arûpabrahmaloka are mere effulgences or spirits without form—*Childers.*

2. ရသေ့။ This word like ငြိသင်္ခ၊ ငြိဝံ၊ ငြိဗ္ဗံ is derived direct from the Sanskrit, the Pâli form being ဣသိ။

3. အဘိညာဉ်ငါးပါး။ ဘာနိသမာပတ်ချမ်းသာ။

The five Abhiññânâs or supernatural faculties are : 1. Iddhividhâ, 2. Dibbasotam, 3. Paracittavijânanam, 4. Pubbenivâ

sānussatiñānaṃ, 5. Dibbacakkhu; the power of working miracles, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye.

There are also six Abhiññās, consisting of the five just enumerated, with the addition of Asavakkhayakarañānaṃ, the knowledge which causes the destruction of human passion—*Childers*.

ချာနိသမာပတ် = ချာန + သမာပတ္တိ

Jhāna is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths—*Childers*.

သမာပတ္တိ is a condition, of which there are eight, induced by Jhāna or ecstatic meditation.

4. နှစ်သက်ဝမ်းမြောက်စွာဥဒါနိးကျူးလျက်။ *Udānaṃ udāneti* (Pali.)

5. Tadangapahāna. See note 18 to Chapter VI.

6. ဝိက္ခမ္ဘနပဟာနိ။ ဝိက္ခမ္ဘန။ *fi, r ၏ပဟာနိ* abandonment. (*Vide* same note.)

7. ကိလေသာတဉ်းဟူသောစောင်ရန်း။ *Kilesa* or moral depravity being the cause of sinful actions, is therefore primarily the cause of re-birth or continued existence.

8. ကာမဝိတက်။ ကာမ။ *lust*; ဝိတက္က။ a sinful thought, lustful longings.

9. ကသိုဏ်း ပရိကံ = ကသိဏပရိကမ္ဘ။ ကသိဏ။ is the name for one of the divisions of *Kamma*/*thāna*, and is a process by means of which mystic meditation may be induced. This effect may be attained by concentrating the mind upon one of the following 10 objects: the earth, water, fire, wind, blue,

yellow, red, or white colour, light, and the sky seen through a narrow aperture.

By ကသိက^၁ပရိကမ္ဘ^၂ are meant processes by which ဈာန^၃ is induced.

10. မင်းမျိုး၊ ဝုတ္တဘွားမျိုး၊ သူဌေးမျိုး။ Notice the first place accorded to the Kshatriya caste to which Gotama Buddha belonged.

11. ကုသိုလ်ကမ္မပထ ၁၀ ပါး။ The ten practices by means of which merit is acquired. They are : ဘိနုသီလ၊ တာဝနာ၊ ပတိယန၊ ဝေယျာဝဇ္ဇ၊ ပတ္တိဘိနု၊ ပတ္တာနုမောဒနာ၊ ဓမ္မသဝန၊ ဓမ္မဒေသနာ၊ ဗိဠိကမ္မ။ Liberality, Observance of the precepts, Religious contemplation, Respect to superiors, Performance of certain services for one's superiors, Sharing one's merit with others, Expression of joy at the manifestation of liberality by others, Hearing the Law, Preaching the Law to others, and Right faith. These are also called သုစရိုက်တရား ၁၀ ပါး or ပုညကိရိယာဝတ္ထု ၁၀ ပါး။

12. အဘိညာဉ်သမာပတ်ညာဏ်။ (See note 3.)

CHAPTER VIII.

1. ဝတ္ထုကာမ။ကိလေသာကာမ။ Attachment is of two kinds : to material objects and to concupiscence.

2. မလိမ္မာသောဝုထုဇဉ်။ A *puthujjano* is a worldling as opposed to one who has entered the paths.

3. သံသရာ။ A succession of births before Nirvana is attained.

4. ကမ္မဝါဒီရဿေ။ A Rishi who professes the doctrine of Karma.

5. ဒိုးတန်ဆန်ခပ် စကားကို မမေးဘဲ။ အရိုးကို ဖြတ်သွီး မှအသီးအနှံပါမည့်အရည်ရှိသဖြင့်။

ဒိုးတန်ဆန်ခပ်စကား။ and ကောက်ပင်ရိပ်သွီး စကား။ are two figures in Burmese rhetoric.

6. ဌက်ဂဠုန်။ A fabulous bird called Garuda = Garu/a (Pali).

7. ကိုးရာမရ။ ကိုး + ရာ + မ + ရ။ ကိုး (Cp.) ကိုး။ ကိုးကား။ ကိုးကွယ်။ အားကိုး။

8. နေရောင်ပျောက်လျှင်။ လရောင်လါသကဲ့သို့။ A beautiful figure. The sun and the moon are always compared with powerful rulers in possessing "glory" (တေဇ).

9. ကိုးကွယ်ရာပြုတော်မူပြီးမှ။ Cp. note 7.

10. မိမိစီးပွား။ သူတပါးစီးပွားနှစ်ပါး။ A stock maxim of the Buddhists : အတ္တဟိတ။ ဗရဟိတ။ (Pali.)

11. လေးဖြာသောအဟိယံ are : နာရက။ တိရုက္ခာန။ ပေတလောက။ and အသုရလောက။

12. ရဟန်းပြုပြီးလျှင်။ The order of female *rahans* is now extinct.

13. ဆွမ်းခံဝင်အချိန်။ Between 10 and 11-30 a.m.

14. ပံသုကု = ပံသုကုလ (Pali) = ပံသု + ကုလ = an object taken from a dust heap, and which has no owner. (Vide note 16 to Chapter VI.)

15. ရွေးစားကြွင်းအမဲ။ In the East the dog is not held in esteem.

16. အသက်ကိုအသေခံရာသည့်မဟုတ်လော။ This is a pre-Buddhistic idea and savours of Brahmanism.

17. ပဲတက်။ An Addhamasaka.

18. ဟိရဒီ။ The ten *paramis* are as follows : ဒါနံ။ သီလံ။ နေက္ခမံ။ ပညာ။ ဝီရိယံ။ ခန္တိ။ သစ္စာ။ အဓိဋ္ဌာနံ။ မေတ္တာ။ ဥပေက္ခာ။ perfect exercise of alms-giving, morality, abnegation of the world and of self, wisdom, energy, patience, truth, resolution, kindness, and resignation.

19. ကရားချေတိတ်စကား။ See note 5.

20. နုတ်ပြည် = Svarga (skr.) ; သဂ္ဂပဒ (Pali.)

21. ဤလက်ျာဘက်ခရီးဖြင့်ကြွထော်မှုပါလော့။ The right is the side of honour. Cp. ပဒက္ခိနီကရေတိလက်ျာရပ်လှည့်သည်။ It may however, be noted that in the state ceremonies of the Burmans as in those of the other Indo-Chinese races the left is the side of honour.

CHAPTER IX.

1. အထင်ပြေရုံသာမချေဆိုတဲ့စကားလမ်းသင့်တိုင်းဖြေဆို၏။

အတင်း။ Cp. စကားတင်စီးသည်။ချေဆို။ Cp. ထုချေသည်။

This is an instance of ကောက်ပင်မိလိလိစကား။

2. ဘန်ရည်စွန်းသောအဝတ်။ is a literal translation of the Pali term ကသာဝ။

3. ဖြူဆံမြက်။=မိရဏ။ a fragrant grass, *Andropogon Muricatum*.

4. စေတိ။=စေတိယ (Pali). The Burmese equivalent is ဝုထိး။

5. ဖြူဟူပါမိသန္တာဘုံ။
6. ဝေဟပ္ပုလိဘုံ။ } See note I to Chapter VII.

THE
MAHĀJANAKA JĀTAKA

BEING

THE STORY OF ONE OF THE ANTERIOR BIRTHS
OF GOTAMA BUDDHA.

Translated into English, with Notes

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